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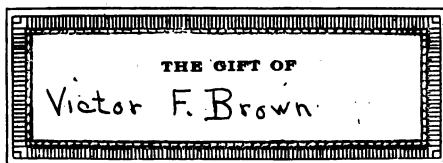
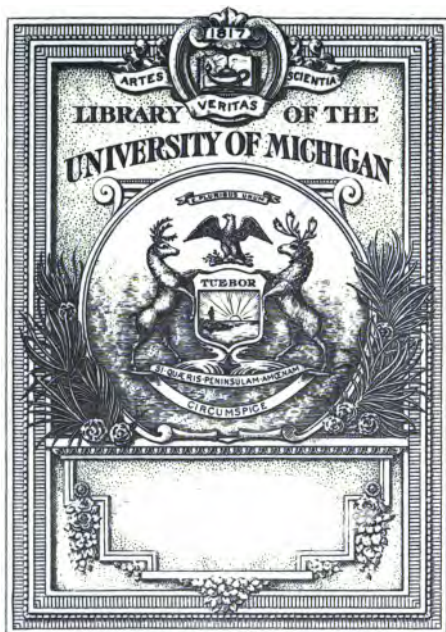
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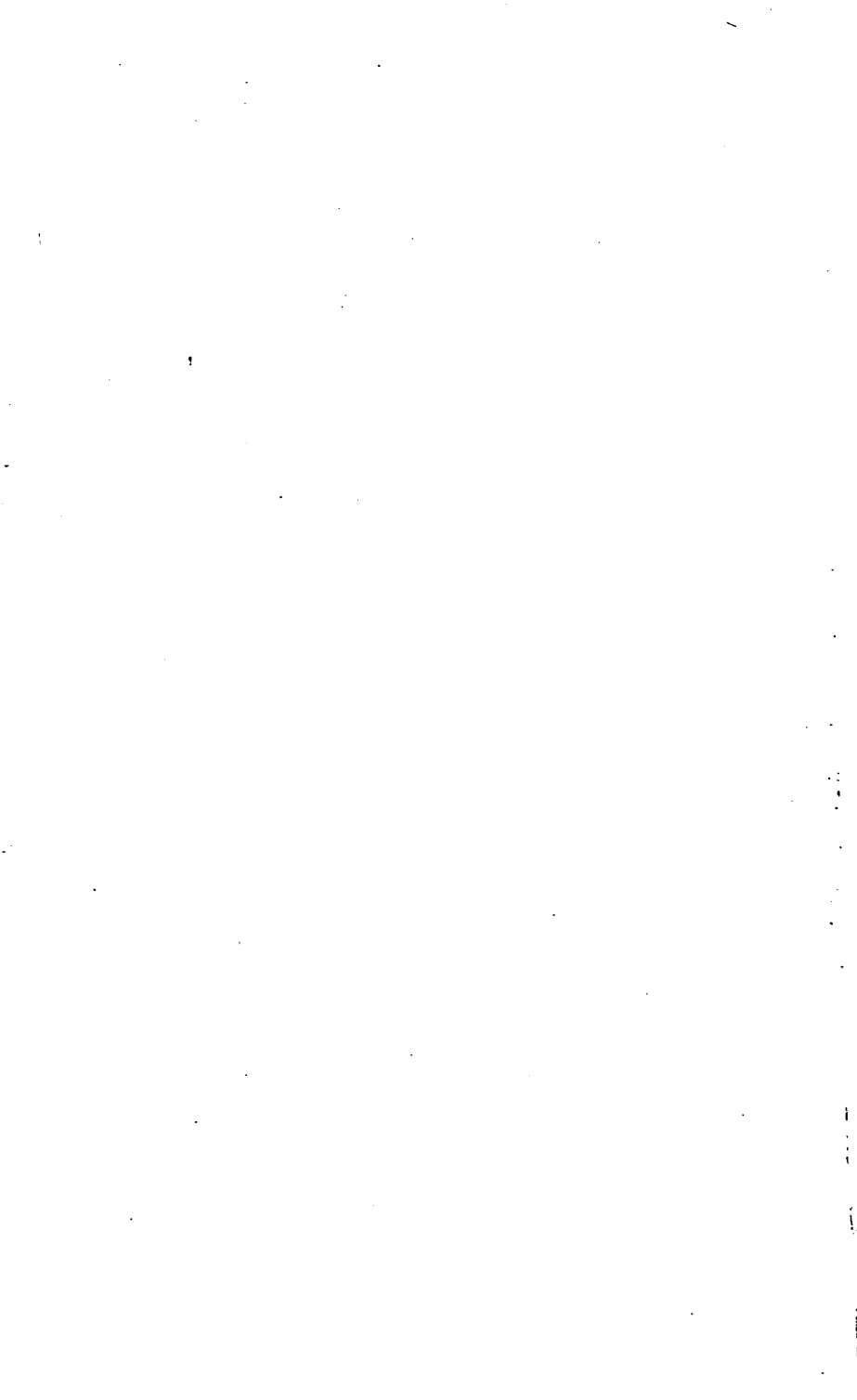
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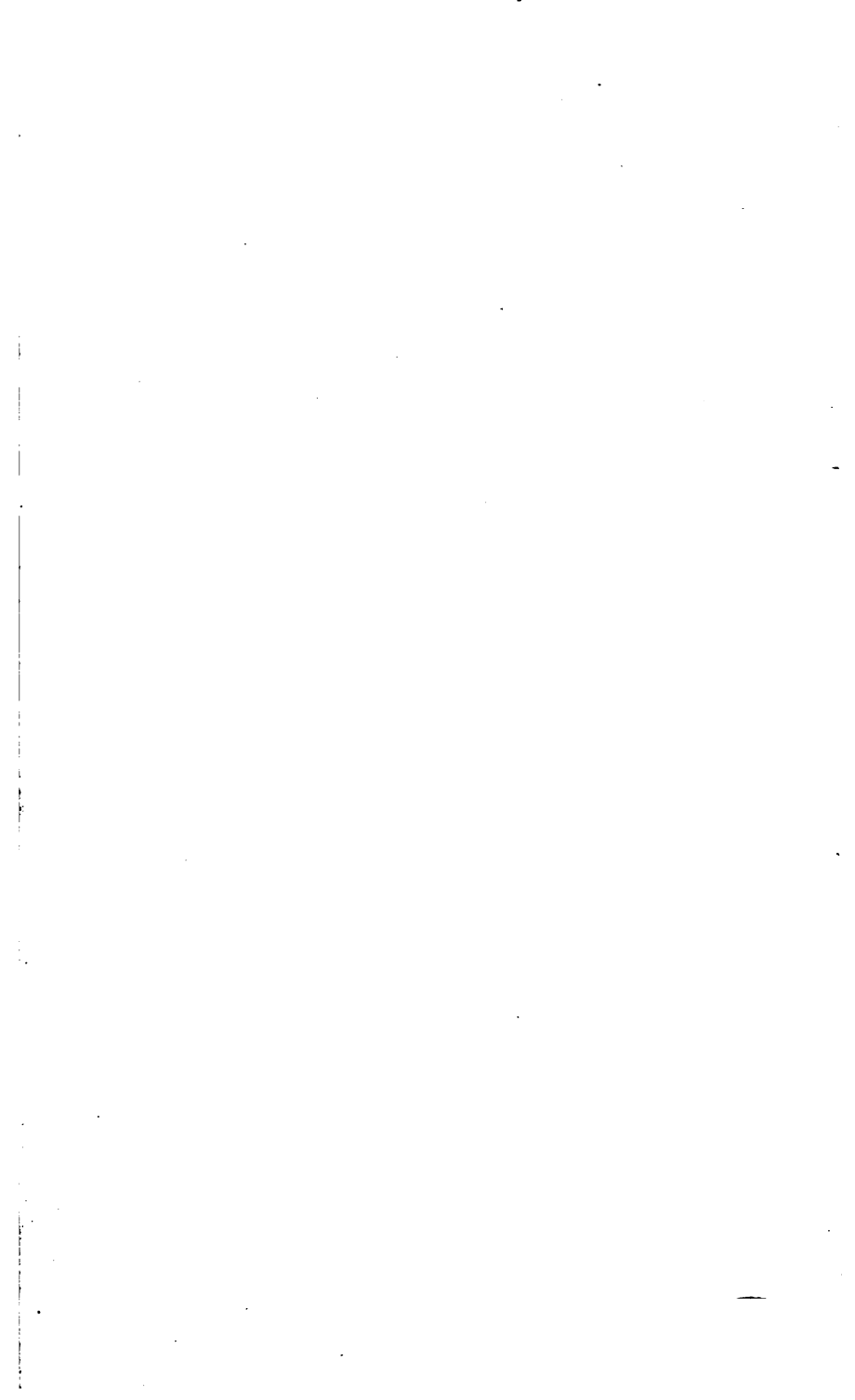
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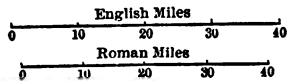


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PALESTINE, IN THE TIME OF CHRIST.



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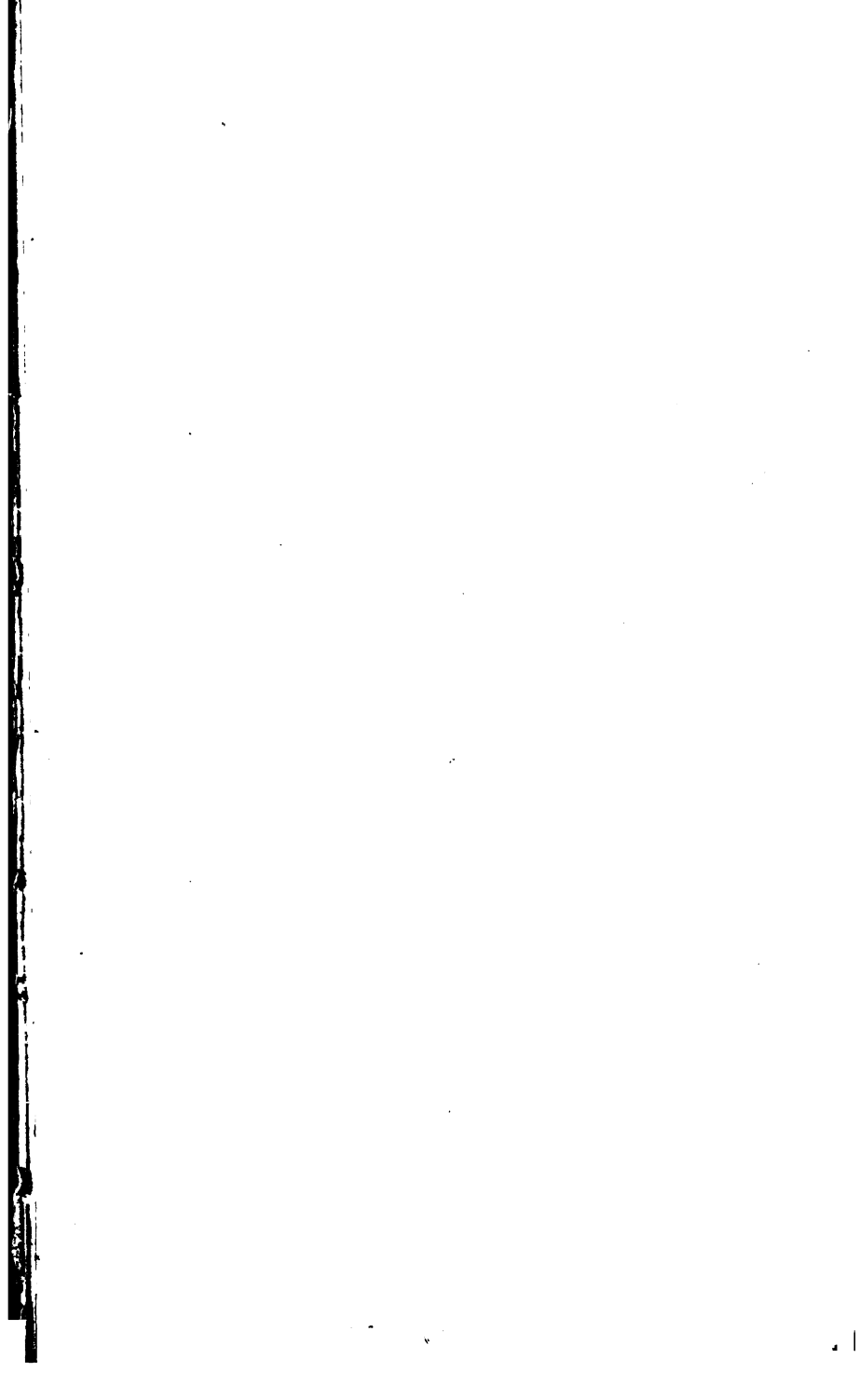
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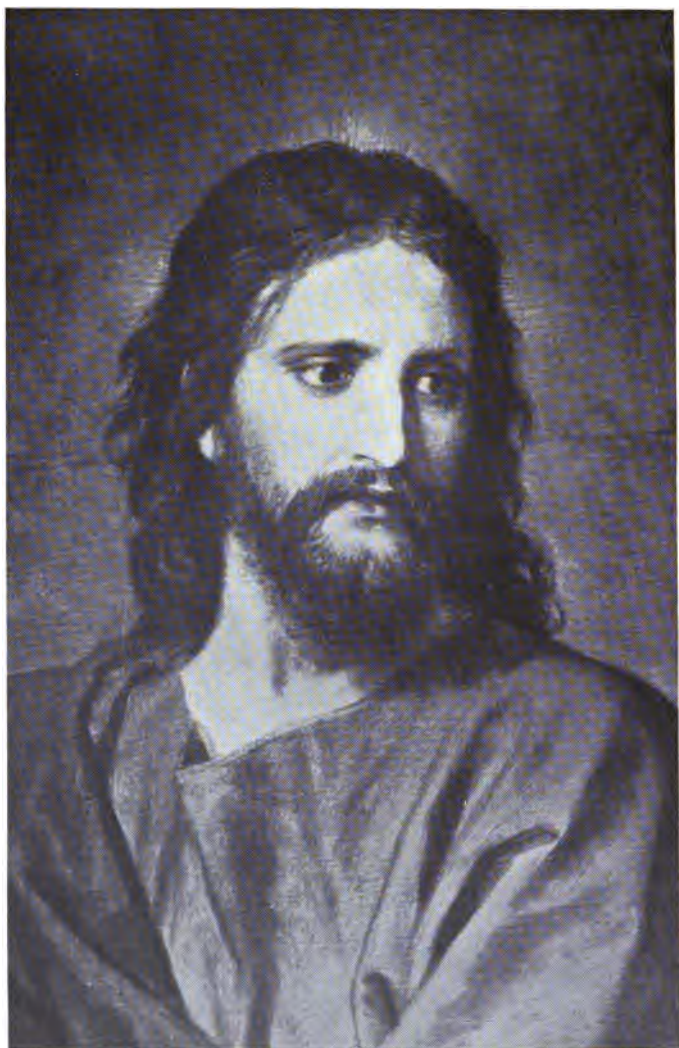
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THE GREAT EVENTS

IN THE

LIFE OF CHRIST

IN TWENTY-FIVE STUDIES ARRANGED FOR
DAILY READING AND WEEKLY
CLASS WORK

JAMES McCONAUGHY
2
TEACHER OF THE ENGLISH BIBLE IN MOUNT HERMON SCHOOL



NEW YORK
YOUNG MEN'S CHRISTIAN ASSOCIATION PRESS
1910

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PREFACE

This course of study aims to present within reasonable compass and in clear outline the great events in the life of the Master. A short and easy course on such a theme is impossible, but an earnest effort has been made to simplify the undertaking and yet furnish to the earnest student all needed help.

Special attention has been given to the outline, not only of the ministry as a whole but for each of its periods. The more one studies the life of Jesus the more clearly it appears that that life was an orderly progress toward its goal. While the chronology is often uncertain, the order is logical, almost inevitable. When this order is once fixed in the mind, each great event fits into its own place and only there. In this course the outlines preceding each period, the topical arrangement of each subject and the reviews all serve to emphasize this order which the casual reader of the gospels so often misses.

No comparison of parallel passages has been attempted here and no harmony of the four gospels is required. From the gospel which treats it most fully the narrative of each event has been selected.

In the opening studies reference has been made to several lives of Christ and other books which would be readily accessible in public or private libraries, in order to stimulate and guide students who have time for supplemental reading. Thereafter these supplemental readings have been confined to Stalker's Life of Christ, briefest, least expensive and, so far as it goes, most helpful of all such books. But the busy man or woman, with little leisure to sit quietly down at a study table surrounded by books, has been specially in view, and each day's study has been planned so that it can be done, if necessary, on the train or in

PREFACE

the shop, with no other helps than this study volume and a pocket Bible or Testament.

In treating each subject the aim has been to make plain the meaning of the Master's words and acts and let them bring their own message to the heart. Such information as the ordinary student is likely to need has been given, but the development of the truth in each passage is chiefly accomplished through suggestive questions. These are not riddles to be solved, but guides for the student's own thinking.

Beyond all mastery of the facts, it has been my heart's desire to make each one who follows this course more intimately and lovingly acquainted with the Lord. Of two plain men, dull to discern the truth, of whom we shall study, it was said, "And it came to pass, while they communed and questioned together, that Jesus himself drew near and went with them." May all who study here share that experience.

MOUNT HERMON, February 1, 1909.

HINTS TO STUDENTS AND TEACHERS USING THESE STUDIES

I. TO THE STUDENT

To aid the student who has not before approached the Bible as a book to be thoroughly and earnestly studied, the following suggestions are given. Their very simplicity, it is hoped, will make them the more practical.

Keep three aims before you: the first and third must be realized if the course is to be profitable; the second will add much to its interest.

1. *Make it speak to you*

(1) Bring to it an open mind, free from thoughts on other subjects. Try to read it as if you had never seen it before. The use of the Revised Version is strongly advised; constant reference to it will be found throughout the studies. The American Standard (with references) is the best edition. The Twentieth Century New Testament gives the story in modern phraseology.

(2) Read the passage for the day; aloud if you are alone, repeatedly if necessary thus to fix it in the mind. Then follow its treatment in this course, examining the Scripture references and seeking satisfactory answers to the questions. Note down what you think most important or most likely to be forgotten.

2. *Make it live before you*

(1) Learn about the country, the times, the scene, the actors, both from the narrative itself, from a Bible dictionary and from works on Bible geography and customs. The helps in any good teacher's

HINTS TO STUDENTS AND TEACHERS

edition of the Bible will furnish much information on these points.

(2) Study with a map before you, and trace upon it, or upon an outline one made for the purpose, the movements of Jesus and others about whom you are studying.

(3) Remember that the men and women of the Bible were real human beings, of flesh and blood like ourselves, and study their motives in the light of men's actions to-day.

(4) After the subject has been studied in class, it is a good plan, for those who have time, to copy the notes of private study, together with any taken in the class, into a permanent notebook. Keep this book neatly in ink, transferring to it the topics of the outline and stating concisely under each heading such facts and hints as seem to you most important to remember. The Scripture passage may be cut from a cheap edition of the New Testament and pasted in the notebook, with the notes opposite to or following it. Clippings or pictures may then be added to illustrate it. Learn by practice to discriminate and condense, so that such a notebook may be a help and not a burden to you.

3. *Make it work in you and through you*

This is the supreme aim of Bible study. It is what the Bible is in the world to do. Dr. George F. Pentecost once said to a lady, who complained to him that she found no pleasure in studying the Bible: "Read only until you come to a command; then shut your book and go and obey it. Then come back and read on to the next command, and so continue reading and obeying." In two weeks she came to him again, her face aglow, and declared that the Bible was already a new book to her.

HINTS TO STUDENTS AND TEACHERS

On the fly-leaf of John Wesley's Bible were written the words, "Live to-day." He made the Bible live and work in him, and thus made his own life "a living epistle" from God.

These three aims may each be summarized in one word: 1. Understand; 2. Appropriate; 3. Practice. To attain these there will be needed industry, obedience, and faith. Such a student will realize the truth of Gabriel's statement to Mary in Luke 1:37 (Revised Version): "No word from God shall be void of power."

II. To THE TEACHER

1. Appreciate your privilege.

There are few higher ones than to lead others into fuller acquaintance with Jesus.

A sense of unfitness may be in itself one qualification for usefulness.

2. Give the best of whatever God has given you of experience, time, thought, prayer, sympathy to the members of your class.

3. At the opening session, see that each member is supplied with a copy of the course, a good Bible or New Testament, in the Revised Version if possible, and a notebook. Call attention to the hints to students given above, and emphasize any points you think best. Take names and addresses, if not fully known, and point out the importance of prompt and unbroken attendance.

4. Examine such of the different helps suggested on pages 197-207 as are accessible.

Arrange, if possible, so that the class may have access to a number of the books of reference suggested, in a convenient library or otherwise. Some generous friend, or the members of the class them-

HINTS TO STUDENTS AND TEACHERS

selves, may be enlisted in procuring for the classroom some or all of the photographs mentioned.

5. Take copies of the most important helps to the first session of the class, and take orders for such as the members of the class may decide to buy for themselves.

6. Hang a copy of Kephart's chart and a good map of Palestine in the classroom, and use them to help fix the facts accurately in the mind.

7. Guard against overemphasis upon the use of these or any helps. *The aim of the class is to see the face and hear the words of Jesus Himself, and these are to be found in the gospels.*

8. Show the members of your class *how to study*. Go over the work of Study One with them in detail, devoting two class sessions to it. Do the same with the next and subsequent studies, if necessary, until each member of the class can do the daily work alone with some satisfaction. Then the class hour can be devoted to the discussion and application of the leading points in the study.

If the class prefers to proceed slowly, with ample time for discussion, each study of the course may readily be divided into two lessons.

9. Let all the work be inspired by earnest prayer.

To these hints one who has read the manuscript of this little book desires to add the following: "I advise every one who intends to follow this course of study to first do as I have done, read it straight through from beginning to end, without stopping to look up any passages, just to let the purpose and power of it get hold of you. Especially for one who intends to teach it, such a preliminary reading should be invaluable."

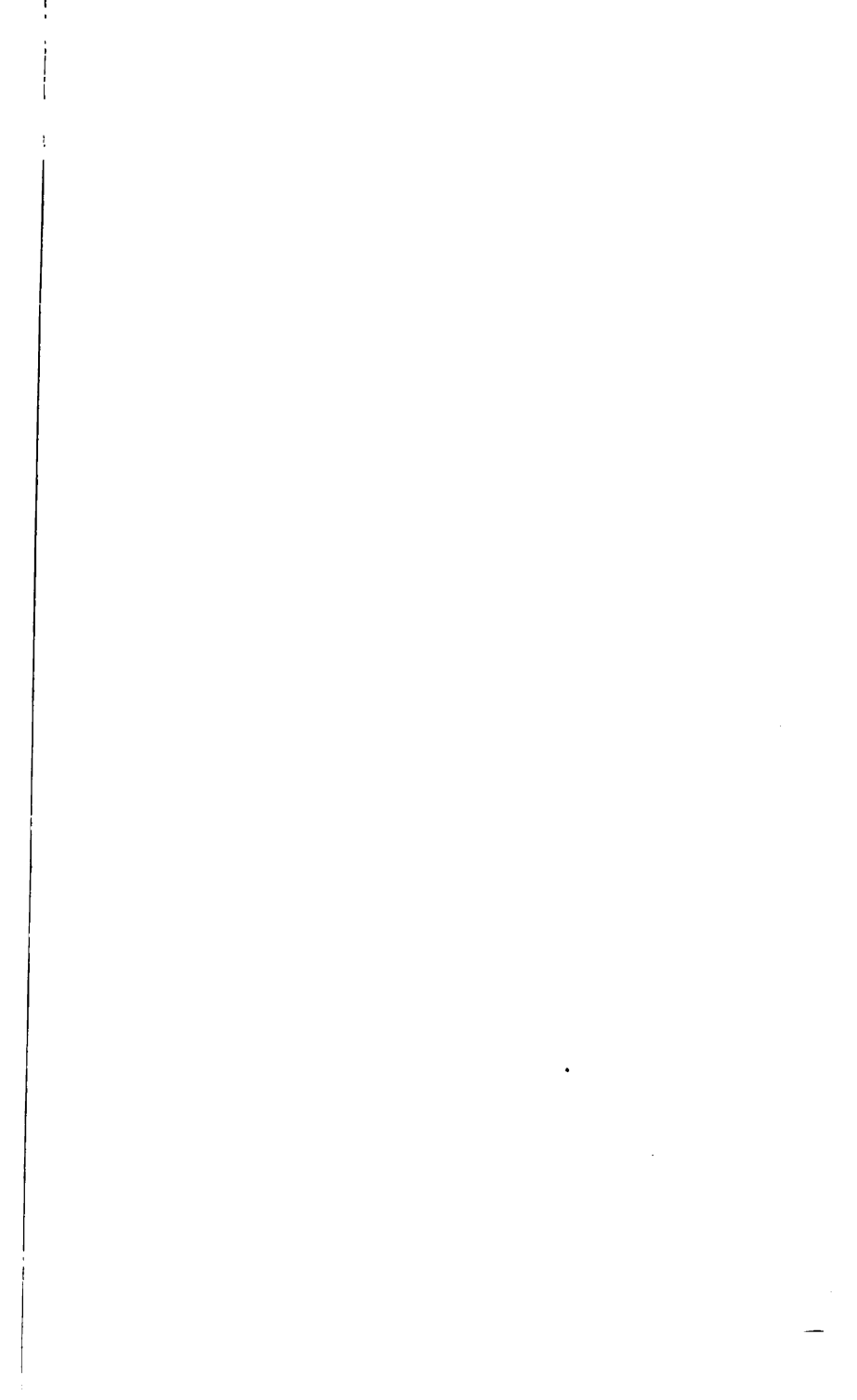


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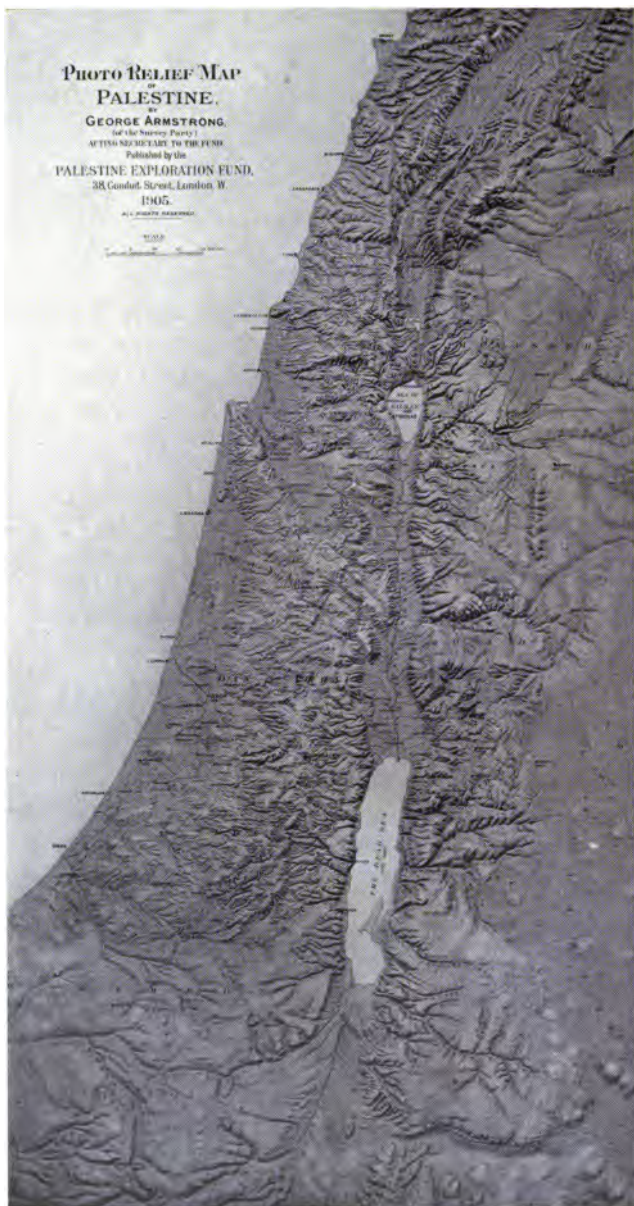
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SCALE

1 inch = 10 miles



I

THE PERIOD OF PREPARATION

FACTS ABOUT THE PERIOD

Events Included

From the annunciation to Zacharias to the return of Jesus from His Temptation.

Time

From October, 6 B. C., to February, 27 A. D., over thirty years.

The mistake of four years made in fixing the time of the beginning of the Christian era, when in the sixth century the Roman method of reckoning time was changed to the Christian, gives us December, 5 B. C., for Christ's birth instead of 1 B. C. Adding about thirty years (Luke 3²⁸) to this date brings the time for the beginning of His public ministry to the early part of 27 A. D.

Scriptures

Matt. 1¹—4¹¹; Mark 1¹⁻¹⁸; Luke 1¹—4¹⁸; John 1¹⁻⁸⁴.

Places

Jerusalem, Nazareth, Bethlehem, Egypt, Nazareth, the Jordan and the Wilderness of Judæa.

Characteristics

Around His birth a time of miraculous occurrences and heavenly protection. Then long years of obscurity, study, perfect development, patience. Leaving home, self-dedication, fiery testing, victory. Announcement by His forerunner.

OUTLINE OF THE PERIOD

I. The Birth and Infancy

1. *The Annunciations.* (1) To Zacharias. (2) To Mary. (3) To Joseph.

2. *The Lowly Birth.* (1) The journey to Bethlehem. (2) The birth in the stable cave.

3. *The Visit of the Shepherds.* (1) The first worshippers. (2) The "good tidings." (3) Their faith.

4. *The Observance of Jewish Law.* (1) Circumcision. (2) Presentation and mother's purification. (3) The welcome in the Temple.

5. *Welcomed by Wise Men.* (1) Their guide. (2) Their search. (3) Their reward. (4) Their gifts.

6. *Flight into Egypt.* (1) Man proposes. (2) God disposes.

II. Boyhood and Youth

1. *The Boyhood in the New Home.* (1) The place appointed by God. (2) The home. (3) His development.

2. *His Visit to Jerusalem.* (1) The reason for going. (2) In the Temple. (3) The return.

3. *The Hidden Years.*

III. The Forerunner

1. *His Training.* (1) His home. (2) His wilderness life.

2. *His Appearance and Audience.*

3. *The Message and the Man.* (1) Fulfilling prophecy. (2) His mission. (3) His character.

IV. Baptism and Temptation

1. *Baptism.* (1) Jesus seeks it. (2) The accompanying testimony from heaven.

2. *Temptation.* (1) The place and form. (2) The three suggestions. (3) The victory.

3. *The Testimony of the Baptizer.* (1) To the deputation from Jerusalem. (2) To all who came to hear.

STUDY ONE

I. THE BIRTH AND INFANCY

First Day

1. *The Annunciations.*

(1) To Zacharias. Luke 1⁵⁻²⁵.

a. The time and place.

Herod, called the Great, ruled Judæa under Cæsar Augustus, the Roman Emperor, for thirty-three years. Josephus, the Jewish historian, describes his miserable death at Jericho in the spring of the year 750 of Rome, which is equivalent to 4 B. C. of our era. His acts relating to Jesus were therefore among the last of a shrewd and able but sinful and bloody career.

Very unlike him was Zacharias, to whom we are introduced in the same verse. Though the Romans despised the Jews and Herod cared nothing for religion, the Jewish worship was permitted and Zacharias was serving as a priest in the Temple at Jerusalem. To explain the meaning of "the course of Abijah" in v. 5 read I Chron. 24¹⁰. During this particular week of service, it fell to him by lot (see vs. 8 and 9) to burn incense within the Holy Place, the highest service an ordinary priest could render. Why was it appropriate that the heavenly message should come to him just at this time and in this place? Compare Ps. 50²³.

Notice also what is said of the character of Zacharias, and of Elisabeth, his wife, vs. 6 and 18. To what sort of persons does God reveal His plans and His will?

b. The messenger and his message.

See his name ("might of God"), v. 19, and read of his earlier appearances to Daniel, Dan. 8¹⁶; 9²¹.

How are his opening words a true keynote for the gospel? Find them again in v. 30, and the same message in 2¹⁰. What glad news did he bring? What did he say about John's greatness? About his preparation? About his work? About his relation to the Lord?

c. The response.

Why did Zacharias desire a sign? Was the sign an encouragement or a rebuke? What does unbelief always do?

For what were the people waiting? See Num. 6²²⁻²⁷.

How did Gabriel's announcement soon find fulfilment?

Readings. Edersheim's "Life and Times of Jesus the Messiah," book 2, chapter 3, pages 133-143, or Geikie's "Life of Christ," chapter 7, pages 89-97.

Second Day(2) To Mary. Luke 1²⁶⁻³⁸.

a. The circumstances.

In the sixth month after the annunciation to Zacharias, v. 26. It was early spring in Palestine. The "holiness of beauty" was upon the world around her; the "beauty of holiness" was upon her.

Neither the hour nor the precise spot of this annunciation is given, but what more fitting than that it should occur at her home and at the hour of prayer? If at that time, it would probably be upon the flat roof of the house—her one place of retirement.

The same messenger. Notice the words here and in Dan. 9^{21, 23} that describe his coming: "caused to fly," "command came forth," "sent."

b. The announcement.

Angels' visits were not uncommon in Jewish history. "Hail!" was an ordinary mode of salutation. What in the salutation *did* perplex her and why?

Notice the names of the promised One. What was to be the character and extent of His Kingship?

c. The woman chosen.

"God always uses the one nearest Him."—D. L. MOODY.

Her character, revealed in vs. 28, 30. See R. V. margin. See also vs. 38, 45, R. V. margin. Her submission, obedience and faith prove that she was fitted for this high service.

Why did he give her the unasked sign of v. 36? How does v. 37, R. V., answer all questioning and unbelief? The angel's announcement to Abraham and Sarah was accompanied by similar words. Gen. 18¹⁴.

Reading. Elizabeth Stuart Phelps' "Story of Jesus Christ," pages 1-11.

Third Day

d. The visit to Elisabeth. Luke 1³⁹⁻⁵⁶.

(a) The journey.

From Nazareth to an unnamed city in the hill country of Judæa, a four or five days' journey. Why should Mary take this long, trying journey? Why with haste?

(b) The greeting.

We are left to imagine all it meant to Mary to enter the home of one in whom she

could confide because of her womanly sympathy, and one fitted to believe because of her own experience. What would the visit also mean to Elisabeth? How would her welcome help Mary? How did it reveal the secret of Mary's blessedness? v. 45. See in vs. 43 and 44 the first homage to her Son.

The Magnificat. Compare with Hannah's song, I Sam. 2¹⁻¹⁰. How does it show Mary to be a true daughter of Abraham? What filled her heart most completely? What additional revelation here of her character?

(c) The return.

The visit lasted three months, and Mary would doubtless have extended it if possible. Here she was shielded, trusted, understood. With what would her heart be filled on her return journey? What stone did she find already "rolled away" by God's hand? Matt. 1²⁰. How did Mary's experience through these days forecast the Son's?

Readings. Edersheim, book 2, chapter 4, pages 150-155, or Geikie, chapter 8, pages 101-105.

Fourth Day

(3) To Joseph. Matt. 1¹⁸⁻²⁵.

a. His resolve.

Betrothal meant "the making sacred," and was usually accompanied by a social and festive ceremony. After this the bond was as strong as marriage (which followed within the year), and could not be broken except by legal divorce, either private before witnesses or public. The brief narrative shows there must have been contending feelings, and at last he determined to put her away, but ("being a just man") privately, that she might not be shamed. What the resolve meant to this quiet man we are left to conjecture.

b. The dream.

"Thou son of David," see also Luke 1²⁷.

Why did God announce His purpose to Joseph? What new revelation of the Messiah comes to him? Isa. 7¹⁴. But what part of His mission is emphasized? Why would it require real faith on his part to believe this message?

c. The result.

To see the right was, with him, to do it. An immediate marriage was the only thing that could protect her and the child, so he arose and took her to his home.

Fifth Day2. *The Lowly Birth.* Luke 2¹⁻⁷.

(1) The journey to Bethlehem.

In consequence of the decree of Augustus that "all the world" should be taxed—enrolment for which taxation was to be made, according to *Jewish* custom, at the family city of each person—Joseph and Mary took their journey to Bethlehem.

Bethlehem means "house of bread." A little city in the hill country of Judæa, five miles south of Jerusalem; the birthplace and home of David, therefore called the "city of David," I Sam. 16¹⁻⁴.

The time was winter, and the journey was a hard one. If not necessary for enrolment why would Mary go? Back of all was the guiding hand of God; how would she feel about separation from Joseph at such a time?

(2) The birth in the stable cave.

Bethlehem at this time would be crowded and, after vainly seeking accommodations in the inn, they were forced to retire to the stable cave, a nat-

ural hollow in the hillside, against which the house had been built. Notice the simple pathos of vs. 6 and 7.

Readings. Edersheim, book 2, chapter 6, pages 182-186.
Geikie, chapter 9, pages 108-115, or
Stalker, chapter 1, paragraphs 1-5.

Sixth Day

3. *The Visit of the Shepherds.* Luke 2⁸⁻²⁰.

(1) The first worshipers. In strange contrast with the indifference of earth to this lowly birth in Bethlehem, was the demonstration of heaven. The flocks pastured upon the hillsides were probably destined for the Temple sacrifices. If so how appropriate that to these shepherds should come tidings of the birth of Him to whom all the sacrifices of Jewish history had pointed!

(2) The "good tidings."

The same name, Jesus, "Saviour," is first in this annunciation, as in those to Mary and to Joseph.

What was to be the sign? Would it be sufficient?

What was in the "good tidings" for heaven? What for earth?

If there is "joy in heaven over one sinner that repenteth" (Luke 15¹⁰), no wonder heaven could not contain its joy at the birth of the world's Saviour. v. 13.

(3) Their responsive faith.

How did they show their faith?

Its reward. Follow them: they heard, came, found, made known, returned to their work rejoicing and praising God.

Readings. Edersheim, book 2, chapter 6, pages 186-190, or
Stalker, chapter 1, paragraphs 6, 7.

Seventh Day**4. The Observance of Jewish Law.** Luke 2²¹⁻²⁸.**(1) Circumcision.** v. 21.

A home rite. Named on the eighth day. Circumcision a token of the "everlasting covenant." See Gen. 17¹⁻¹².

(2) Presentation and mother's purification. vs. 22-24

After forty days. The first-born holy to the Lord, Ex. 13¹¹⁻¹⁵. Price of redemption, Num. 18¹⁶. Law of circumcision and purification, Lev. 12. What does v. 8 there reveal as to the circumstances of these parents?

"According to the law." See Gal. 4^{4, 5}.

(3) The welcome in the Temple. vs. 25-38.

Whom did Simeon and Anna represent?

What did he see in the mission of the Lord's Christ that others had not? Notice the inspired order in v. 32 and again in v. 34.

Readings. Stalker, chapter 1, paragraph 8.

Edersheim, book 2, chapter 7, pages 198-201.

REVIEW

1. To whom were the annunciations made? What reason for each?

2. What was the nature and work of the Messiah as revealed in them? By what names has He thus far been called?

3. What have we learned of the character and work of the forerunner?

4. Locate on a map of Palestine the places mentioned thus far.

5. How did it come about that Jesus was born in Bethlehem? When?

6. How was the Jewish law carefully observed, and why?

STUDY TWO

I. THE BIRTH AND INFANCY (Continued)

First Day

5. Welcomed by the Wise Men. Matt. 2¹⁻¹².

The Scriptures give no information as to who they were, except the name, "Wise men," or "Magi"; as to whence they came, except "the East"; as to their numbers, except the gifts; nor as to the exact time of their visit. The fact that Mary offered the offering of the poor confirms the view that they came after the presentation in the Temple.

(1) Their guide.

They belonged to the more learned class of magicians, who were students of astrology, and to whom an unusual appearance in the heavens was a sign of some great event. Perhaps they knew of Balaam's prophecy. Num. 24¹⁷.

Astronomers tell us that there appeared an intermittent star about this time, that vanished later, and has since reappeared at long intervals.

Why did God guide them by a star, instead of by angel voices and dreams, as we have seen Him direct others? How does He guide men now? How far did the star lead them?

(2) Their search.

Why did they go to Jerusalem, and to Herod? Why did not God use the star alone?

What interest would their title for the Messiah arouse? Notice who took part in the search. They directed the Magi, but missed Him themselves.

(3) Their reward.

What was it? Would what they found have satisfied anything but faith? How were they like the Old Testament men of faith? Heb. 11 ¹⁸.

(4) Their gifts. See Isa. 60 ⁶; Ps. 72 ^{10, 11}.

Were their gifts kingly? What did they signify? What greater gift than these did they offer? Whom did they represent?

Readings. Stalker, chapter 1, paragraph 9.

Wallace's "Ben Hur," chapters 1-5 (on the coming of the Wise Men).

Edersheim, book 2, chapter 8, pages 202-214.

Second Day6. *Flight into Egypt.* Matt. 2 ¹³⁻²³.

(1) "Man proposes."

The beginning of hatred and jealousy. Follow the development of Herod's hatred through this chapter. How does it forecast the attitude of the rulers up to the close of Jesus' life?

Rachel was the "patron saint" of Bethlehem. See Gen. 35 ¹⁶⁻²⁰. In the long list of Herod's cruelties, this destruction of a score of children, more or less, was not considered worth mentioning by historians of the time.

(2) "God disposes."

How was this an illustration of Ps. 76 ¹⁰?

How were the designs of Herod twice thwarted?

Notice throughout the nearness of heaven to earth, revealed to the seeking and obedient, concealed from all others. See how the Heavenly Father watched over His Son and how Joseph cooperated by prompt obedience.

What names and titles are applied to Jesus in this chapter?

Readings. Stalker, paragraph 10.
Elizabeth Stuart Phelps, pages 36, 37, or
Edersheim, book 2, pages 215-221.

II. BOYHOOD AND YOUTH

Third Day

1. *The Boyhood in the New Home.* Luke 2^{39, 40}.

- (1) The place appointed by God. v. 39.

Read also Matt. 2²¹⁻²³. Reason for settling in Nazareth. Apparently Joseph's intention was to settle permanently in Bethlehem, but, again led by the divine messenger, he turns to Nazareth.

Why was Galilee chosen rather than Judæa? "Galilee was to Judaism the Court of the Gentiles." Judæa was filled with memories of the past, Jewish aristocracy, study of the law which had developed into fanaticism and formalism. Everything lacked life—the hills were barren, the cities decaying, the religion empty. Galilee was a striking contrast. Life everywhere—thriving, populous cities, beautiful varied landscapes, birds and flowers, people thrifty, impulsive and strong.

What sort of a place was Nazareth? What do Nathanael's words in John 1⁴⁶ imply?

- (2) The home.

What kind of a home was it? What was He, doubtless, taught there? Deut. 6^{6, 7}; 11¹⁹.

Were there other children? Mark 6³.

- (3) His development. v. 40.

Notice the order. Was there anything supernatural about it? See I Sam. 2²⁶.

2. *His Visit to Jerusalem.* Luke 2 ⁴¹⁻⁵².

(1) The reason for going.

Attendance at the feasts at Jerusalem was required when a youth became of age at thirteen years. It had grown to be expected a year or two earlier.

What would the journey mean to Him?

Readings. Wallace's "Boyhood of Christ."
Geikie, chapter 12, pages 146-165, or
Stalker, paragraphs 11-18, 21.

Fourth Day

(2) In the Temple.

Why would a boy like Jesus tarry here?

What did the scene reveal as to His previous training? What would He learn of the nation's hopes from these doctors? What had He already learned, but not from them? How?

(3) The return.

Notice the mother's anxiety (v. 48), failure to understand (vs. 49, 50), deep thought (v. 51. See also v. 19). Many events in the years that followed must have recalled these early experiences.

How much did He yet understand of Himself and His mission? v. 49.

3. *The Hidden Years.*

Two verses (51, 52) give the history of those years. Why so little record of them? Yet much is revealed here and later.

In His character there was perfect development. v. 52. How does this differ from v. 40?

In His home He was obedient. v. 51. Would it be difficult after the Temple visit?

He worked with Joseph in his carpenter shop. Mark 6³. How would this be of value to Him in His mission? In His close association with men He learned what was in man (John 2²⁵), and won their approval. v. 52.

It was His "custom" to go to the synagogue. Luke 4¹⁶. Would He take any part?

His outdoor life filled Him with a love for all nature. How did He show this in His teaching? The outlook from the hill back of the town would make real to Him the history of His people.

The mountains became His places of retirement and communion with His Father. Did they always remain so? Luke 6¹²; 9²⁸, etc.

How at the age of thirty is He fitted for His mission? Why such a long period for preparation? What lessons may we learn from it?

Readings. Stalker, paragraphs 19, 20, 22-24.

G. Campbell Morgan's "The Hidden Years at Nazareth."

III. THE FORERUNNER. Mark 1¹⁻⁸

Fifth Day

1. *His Training.*

Name—John, shortened from Johanan ("Jehovah is gracious").

(1) His home.

Of what tribe were his parents? What was their character?

Where was his home? How much older was he than Jesus? Would their home life differ? How were they related?

(2) His wilderness life. Luke 1⁸⁰.

What is meant by "the deserts"? How did his training differ from that of Jesus? Why was his better adapted for his mission?

What would John naturally have been? Instead he became (Luke 1¹⁵) a Nazirite. What was their vow? See Num. 6. What Old Testament men were, like John, Nazirites for life? Judges 13⁵; I Sam. 1¹¹.

Readings. Geikie, pages 337-342.

Stalker's "The Two St. Johns," chapter 1.

Edersheim, book 2, pages 257-266.

Sixth Day2. *His Appearance and Audience.* Matt. 3¹⁻¹².

(1) His appearance.

For four hundred years God had not spoken to His people by a prophet. Why would John's appearance attract the attention of the nation? See Luke 2²⁸; 3¹⁵.

How did he resemble Elijah? Luke 1¹⁷, also II Kings 1⁸. Why was the name "voice" an appropriate one for him?

What was his relation to the old dispensation? Luke 16¹⁶. What to the new? Luke 7²⁸. Contrast his life with the lives of those who should have been preparing for the King they expected and he heralded.

(2) His audience.

The year of his popularity was a Sabbath year, October, A. D. 26, to October, A. D. 27. See Lev. 25¹⁻⁷. Why was this favorable?

Who composed his audience? vs. 5-9. See also Luke 3^{10, 12, 14}.

Readings. Stalker, paragraphs 30-35.

Stalker, "The Two St. Johns," chapter 2.

Seventh Day**3. The Message and the Man. Luke 3¹⁻¹⁸.****(1) Fulfilling prophecy.**

How did the angel describe his work?
 Luke 1^{16,17}.

What were the Old Testament prophecies concerning him? Isa. 40³⁻⁵; Mal. 3¹.

What was his father's prophecy concerning him? Luke 1⁷⁶⁻⁷⁹.

(2) His mission.

What was his mission, and how did he fulfil it? vs. 3-5.

What was the chief theme of his preaching? How did he adapt his message to each class? What views of the Messiah did he present? vs. 9, 16, 17. Did he see them fulfilled? What did he demand from all? v. 8.

(3) His character.

What opinions did the people have of him? v. 15, also John 1¹⁹⁻²¹. How did he show his boldness? His humility? His knowledge of character? How did he later show the same characteristics? Matt. 3¹⁴; 14⁴.

What was Jesus' testimony to him? Matt. 11⁷⁻¹¹. Was his greatness (v. 11) in the man himself or in his relation to Jesus? Why could not John become a disciple of Jesus and thus enter into "the kingdom of heaven"?

Readings. Stalker, paragraph 45.

G. Campbell Morgan's "Crises of the Christ," pages 137-142.

REVIEW

1. Who thus far have welcomed Jesus? What classes did they represent?

2. Who have unconsciously aided in the fulfilment of the prophecy? From whom has the opposition come? Why?

3. Which circumstances connected with Christ's birth testify to His humanity, and which to His divinity?

4. How were John and Jesus each trained for his mission?

5. What was John's message? What indicated his character?

The references to lives of Christ and other helpful books are from this point limited to Stalker's Life of Christ. Any student who has followed them thus far must have now learned how to find what will help him in such reference books as are within his reach.

STUDY THREE

IV. BAPTISM AND TEMPTATION

First Day

1. *The Baptism.* Matt. 3 ¹³⁻¹⁷.

(1) Jesus seeks it.

What effect did the news of John's work and its success have upon Jesus? With His knowledge of prophecy what would it suggest to Him?

On what ground did John object to baptizing Jesus? Without denying John's statement, on what ground did Jesus press His request?

How did baptism, then, in the case of Jesus differ from the baptism of others? In the case of others it involved cleansing for the past as well as consecration for the future. Did it in His case?

(2) The accompanying testimony from heaven.

What did it mean to John? John 1 ³³.

To Jesus it included:

a. Divine approval both of Himself, and of the step He was taking.

b. Official anointing on the threshold of His mission, as priests and kings had been anointed of old.

c. Enduement with power from on high.

How was the visible sign of the invisible gift peculiarly appropriate?

How does this scene introduce to us the three persons of the Trinity and suggest the peculiar function of each? vs. 16, 17.

Stalker, paragraphs 46-49.

Second Day

2. *The Temptation.* Matt. 4¹⁻¹¹; Mark 1^{12,13}; Luke 4¹⁻¹³. Read again and again these three brief accounts of this great experience.

(1) Its place and form.

Why should the Spirit's first influence upon Jesus drive Him to the wilderness? Why would He want to get away from men, even from John? What absorbed Him so that for forty days He was indifferent to food? Is there any special significance in the number "forty"? See Ex. 24¹⁸; I Kings 19⁸; Jonah 3⁴; Acts 1³

How would "the wilderness" affect Him differently from John? The Judean desert, north-west of the Dead Sea, was so desolate that the Jews called it "the horror."

Are we to understand that Satan appeared to Jesus in any visible form? Would such an appearance make the temptation stronger or not? Had Satan power to carry Jesus bodily to the Temple? Could he show to the bodily eye of Jesus all the kingdoms of the world? Would it not be quite as real a temptation if the suggestions came to Him as they do to us, appealing to the mind and to the imagination?

Third Day

(2) The three suggestions:

a. The first.

Its channel the healthy appetite of a normal man, all the stronger for its long repression. Was the appetite evil? Then why not satisfy it? If He felt new powers stirring within Him, why not put them to this use? For what purpose were these new powers given? If He used them to sustain His

own life, He would no longer be a true "Son of man," dependent upon His Father.

What is the principle underlying Jesus' answer? Where had He learned it? See Deut. 8³ and its context. Like Israel in the wilderness, His part was but to obey and to trust.

How does this temptation now make its appeal to others, usually in grosser forms? How is it to be overcome?

Fourth Day

b. The second.

Follow Matthew's order. The difference in the order in the two accounts favors the conclusion that the narrative gives a vivid picture of successive conflicts fought out in the mind of Jesus while alone in the wilderness, rather than of actual visits to Temple and mountain.

Notice the word with which the suggestion again begins. To insinuate doubt of God's truth is always one of Satan's methods. See Gen. 3¹.

To what limits does he go in this case? What was wrong with his suggestion? To what evil trait in man did it appeal? What was wrong in his use of Scripture? Under what conditions only do such promises hold good?

Why did this suggestion awaken no response in Jesus? What did He seek from men that was deeper than wonder and applause?

c. The third.

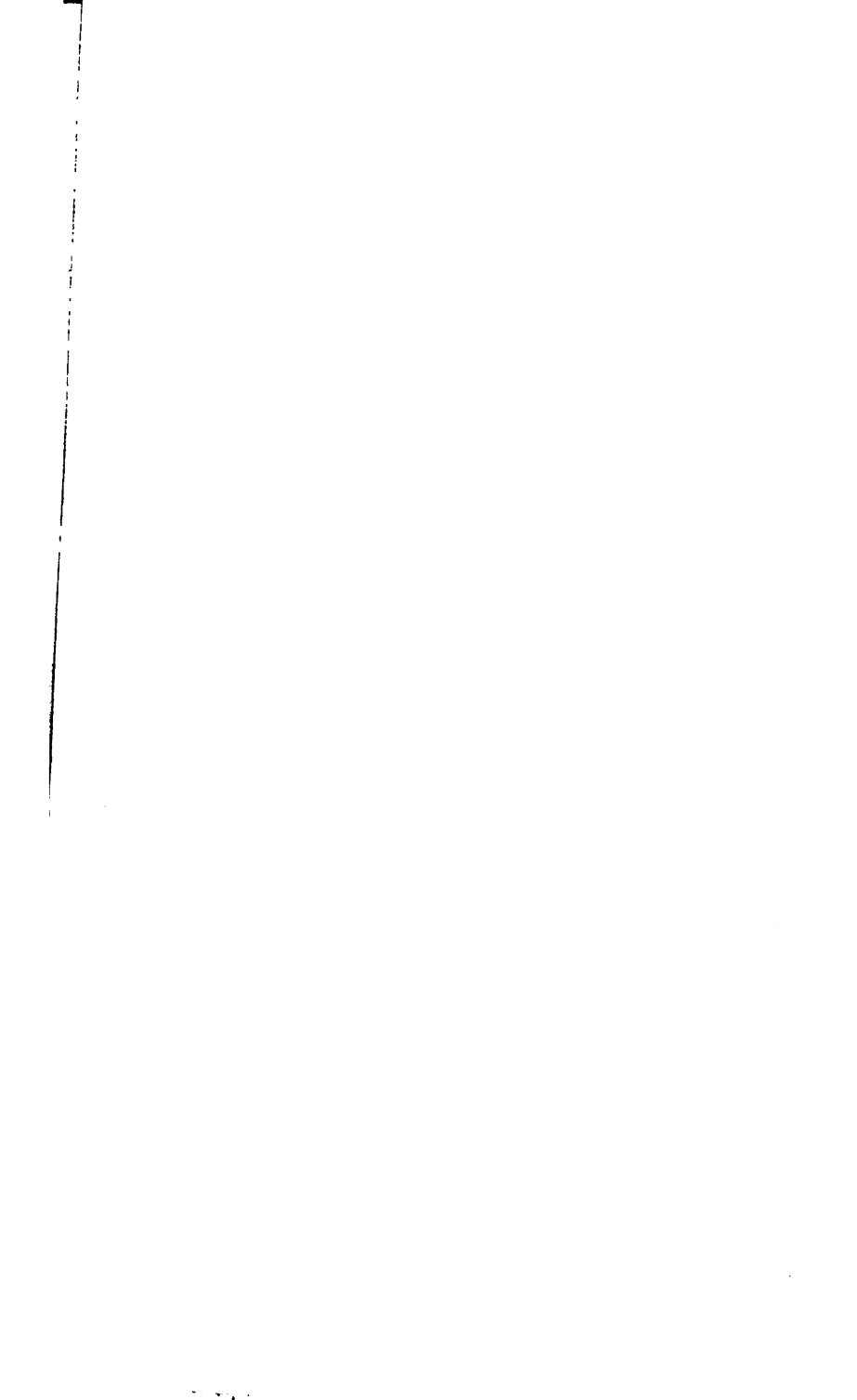
To what did Satan's third proposal appeal?

Did Jesus desire what was offered? To what end? Could Satan have "delivered the goods"? Would they have been worth having if obtained in that way? What does "worshiping" Satan really mean? How is it impossible for any true son



"SATAN SAITH UNTO HIM, 'ALL THESE THINGS WILL I GIVE
THEE, IF — — — .'"





of God? How are many of them now tempted to try it?

Fifth Day

(3) The victory.

What made the assault such a severe one? How did all three suggestions offer alluring promise of success in His mission?

Why did Satan not tempt Jesus to any of the grosser forms of sin?

How do his three assaults really cover the whole circle of temptation—the appeal to appetite, the appeal to pride, the appeal to ambition? Notice the language of Luke 4¹³.

What helped Jesus to win the victory? What does this suggest to us?

In what one particular was Jesus' temptation unlike ours? Heb. 4¹⁵, last clause.

What does His victory mean to us? Heb. 2^{17, 18}; 4^{14, 16}.

Did His victory free Him from further temptations? See Luke 4¹³. Did it weaken the strength of later assaults?

How did angelic ministry do for Him what He had refused to do for Himself?

How would the baptism and temptation harden and fix as by fire the purpose and aim of Jesus' life?

Stalker, paragraphs 50-53.

Sixth Day

3. The Testimony of the Baptizer.

(1) To the deputation from Jerusalem. John 1¹⁹⁻²⁸.

a. Concerning himself.

What question had John's success evidently aroused in men's minds? vs. 19, 20. What mistaken impressions does he take pains to remove? Why?

In what sense was he not Elijah? Notice "spirit and power" in Luke 1¹⁷. In what sense was he? Matt. 11¹⁴.

Who was "*the* prophet"? See Dent. 18^{15, 18}; Matt. 21¹¹. What does John say of himself? On whom does he thus fix their thought? Apply this.

b. Concerning his Lord.

How did John's testimony "make straight His way"?

Whither had Jesus returned after the temptation?

Why did He appear so quietly and unobtrusively?

Why did John feel himself unworthy to be even the humblest of slaves to Jesus?

"Bethany beyond Jordan" cannot be positively located. It was probably near the great ford south of the Sea of Galilee.

Seventh Day

(2) To all who came to hear. John 1²⁹⁻³⁴.

How does John now state not the supremacy but the mission of his Lord? Where did he get this new and clear conception? Isa. 53^{6, 7}. How did it differ from the thought of the Jewish rulers? How was it closely connected with the substance of John's own preaching? With his baptizing?

How had John come to know Him as the Son of God? How was Christ's work for men to exceed John's? How had John learned this?

REVIEW

1. How did the baptism and temptation complete the inward preparation of Jesus for His life work?

2. What share did the Father have in these experiences? The Spirit? Angels? Satan? John? Jesus Himself?

3. What great lessons for us in Jesus' baptism? In His temptation? In John's witnessing?

4. Having now completed the study of the Period of Preparation, turn to page 2 and review the general statements there made concerning it.



II

THE PERIOD OF INTRODUCTION

FACTS ABOUT THE PERIOD

Events Included

From the enlisting of the first disciples to the first conflict with the rulers at Jerusalem.

Time

From February, 27 A. D., to April, 28 A. D. The opening date is fixed by counting back from the passover of John 2²³ and allowing sufficient time for the preceding events. The closing date is based on the presumption that the feast of John 5¹ was also a passover, which is probable, though not at all certain.

Scriptures

John 1³⁵—5⁴⁷.

Places

Bethany beyond Jordan. Cana of Galilee. Jerusalem. Judæa. Ænon. Jacob's well. Sychar. Cana. Jerusalem.

Characteristics

Introduction to individuals in all parts of the land. Comparative obscurity while John is still actively at work. "Signs" in Galilee, and manifestation of His authority in Jerusalem.

OUTLINE OF THE PERIOD

I. The Enlistment of the First Disciples

1. *Andrew and John.*
2. *Simon Peter.*
3. *Philip.*
4. *Nathanael.*

II. First Appearance in Social Life

1. *At the Marriage in Cana.*
2. *The First Sign.*

III. First Appearance at the Religious Center

1. *In Jerusalem at the Passover.* (1) The journey. (2) The cleansing of the Temple. (3) The demanded sign.

2. *First Interview with a Jewish Ruler.* (1) Other signs and their effect. (2) The night visit. (3) The seeker for light. (4) The Teacher and His method. (5) The great truths taught. (6) The writer's comment on these truths.

3. *Baptizing in Judæa.* (1) Jesus takes up John's work. (2) John rejoices in Jesus' success.

IV. The First Believers in Samaria

1. *The Journey.*
2. *The Well-side Meeting.*
3. *The Offer of the Living Water.*
4. *Seeking a True Worshiper for the Father.*
5. *The Spirit of the Worker.*
6. *The Effect of the Work.*

V. Another Sign in Galilee

1. *His Welcome.*
2. *His Preaching.*
3. *Healing the Nobleman's Son.* (1) The petition. (2) The response.

VI. The First Conflict with the Rulers

1. *The Time and the Place.*
2. *The Helpless Case and the Perfect Cure.*
3. *The Charge of Sabbath-breaking.*
4. *The Answer. The Son's Authority.*
5. *The Witnesses to the Truth of His Claims.*
The Father through (1) John the Baptist. (2) Jesus' works. (3) The Scriptures.
6. *Why Men Reject the Testimony.*

STUDY FOUR

I. THE ENLISTMENT OF THE FIRST DISCIPLES

First Day

1. *Andrew and John.* John 1 ²⁵⁻³⁰.

How did John now follow up his announcement of the previous day? What does this suggest to every witness for Jesus?

How does Jesus encourage the slightest approach to Him? How is His question a test of sincerity and earnestness? Bengel, one of the most learned and devout of Christian scholars, placed this question, "What seek ye?" over the entrance to his oratory, as a message to his own soul each time he came to pray.

What did their question in v. 38 indicate (1) as to their idea of Jesus, (2) as to their desire to know more of Him? Jesus' answer is His invitation and promise (see R. V.) to all men in every age. Christianity invites and rewards the most thorough investigation by all sincere seekers after truth.

The unnamed disciple who accompanied Andrew was John, the son of Zebedee, who records the incident. See the indication of an eye-witness in v. 39. Even to old age, when he wrote his gospel, he never forgot the memorable hour when he first met his Lord. From this verse and others in which he mentions time we conclude that he used the Roman method of reckoning the hours (which we have followed) instead of the Jewish, which we find in Matthew, Mark and Luke. That would make the visit to Jesus last from ten in the morning until night.

Second Day**2. Simon Peter. John 1 ⁴⁰⁻⁴².**

Of Andrew, as a disciple of Christ, we have a brief but very suggestive record. He "heard," "followed," "found the Messiah," and at once began to find others. His very first act of service was probably the most far-reaching of all his life.

What conclusion had he reached from his first interview with Jesus? How clear and correct were his ideas about the Messiah? Did that hinder him from testifying to what he had learned? Why does John think it necessary to interpret the word "Messiah"? For the corresponding word in English see the R. V. margin.

How did Jesus unveil Simon's future? What enabled Him to do it? Notice the tense, "shalt be." When was Simon to receive the name Peter? What does it suggest as to the character he was to develop? And the place he was to fill?

Third Day**3. Philip. John 1 ⁴³⁻⁴⁶.**

How does Jesus Himself now set the example of enlisting men as His followers? What is implied in His summons, "Follow me"?

The Bethsaida from which these first disciples came was near Capernaum on the Sea of Galilee. Its name, "house of fish," suggests its chief industry, in which these men had been engaged.

How does Philip at once follow Andrew's example? What does his fuller testimony to Nathanael show? In what statement does it follow popular impression rather than exact fact? Compare John 6 ⁴².

What served as a stumbling-block to Nathanael? How did he know Nazareth? See John

21 ². How did Philip meet his objection? How do men still stumble over the lowliness of Jesus?

Fourth Day

4. *Nathanael.* John 1 ⁴⁷⁻⁵¹.

How does Jesus remove Nathanael's doubt? What does He testify regarding his character? What had He seen in Nathanael when He saw him under the fig tree? What does Nathanael now see in Him? How was this testimony an advance on Andrew's and Philip's?

What does He promise Nathanael? What incident in Israel's history seems to be in Jesus' mind in vs. 47 and 51? Gen. 28 ¹²⁻¹⁷. What sort of man will "see" in Jesus' ministry "heaven opened," and heaven and earth brought together by the Son of man?

Stalker, paragraph 57.

II. FIRST APPEARANCE IN SOCIAL LIFE

Fifth Day

1. *At the Marriage in Cana.* John 2 ¹⁻⁵.

Notice how carefully the writer indicates the time of these earlier incidents. 2 ¹. Compare 1 ^{29, 35, 43}. Every detail had been indelibly impressed upon his mind.

Locate Cana. Probably the modern Kefer Kenna, a few miles northeast of Nazareth on the road to the Sea of Galilee. Which of the newly enlisted followers had his home here? See John 21 ². These five disciples of the Baptist have now become disciples of Jesus, and are, with Him, invited to the marriage.

Why is the mother of Jesus so concerned about the failure in the supply of wine? Why does she turn to Jesus in her need? Had she any reason to expect miraculous help through Him?

What was Jesus' answer (v. 4) intended to show her? Was there any lack of tenderness in it? Compare John 19²⁶. What new relation to Him must even His mother now enter if she is to benefit by His mission? What effect did it have upon her? See v. 5.

How are her words to the servants a guide for all who would serve Jesus?

Sixth Day

2. *The First Sign.* John 2⁶⁻¹¹.

What was "the Jews' manner of purifying"? See Mark 7^{3, 4}.

Notice the convincing character of the sign:

(1) It was wrought through the servants. Jesus did not touch the water or the wine; He simply spoke the word of power.

(2) Its abundance. The six stone water pots, containing in all a hundred or more gallons, were filled to the brim.

(3) Its excellence. To this the appointed ruler of the festivities gave public testimony.

John prefers the term "sign" rather than the term "miracle" found in the other gospels. A miracle is not merely a display of supernatural power, but an *indication* of the worker's mission.

What does this first work of Jesus *signify*:

(1) As to His nature? v. 11. Compare 1¹⁴.

This is beautifully expressed in the famous epigram, written by Crashaw at Cambridge,

1684. "The conscious water saw its God and blushed."

(2) As to His mission? The water of separation changed into the wine of joyous and abundant life. The godly life no longer to be lived by keeping separate from a Gentile world but by appropriating the new wine, which symbolized the life of Jesus poured out for others.

This *first* sign, on the threshold of the ministry, also shows:

(1) That Jesus had come not to subtract from, but to add to all the wholesome joys of life; and (2) though Himself not to marry, He had come to bless home and family life.

As to the wine, it was either the unfermented juice of the grape, or, at any rate, very different from the intoxicating liquors of our day.

Stalker, paragraph 58.

Seventh Day

REVIEW

1. Why did the ministry begin with the enlistment of disciples, rather than with either sermon or miracle? See John 15 ²⁷.

2. What qualifications did these men possess for the high privilege to which they were admitted?

3. What may we learn here regarding the best methods in enlisting followers for Jesus?

4. What must we believe in order to be truly Jesus' disciples?

5. What does Jesus promise to those who would follow Him?

6. Review John 1 ¹⁹⁻⁵¹ to see how many different names and titles are applied to Jesus in this section. Make a list of them.

7. What are we to learn from Jesus' first sign? What effect did it have upon His disciples?

STUDY FIVE

III. FIRST APPEARANCE AT THE RELIGIOUS CENTER

First Day

1. *In Jerusalem at the Passover.* John 2 ¹²⁻²².

- (1) The journey. 12, 13.

This is the first mention of Capernaum, the city by the Sea of Galilee which was afterwards to become "His own city." And this is the only place where we read of "His mother and His brethren" journeying with Him. They had not yet learned the lesson that they too must become His disciples. See Matt. 12 ⁴⁶⁻⁵⁰.

This journey to Passover was to be a memorable one, as one during His boyhood had already been (Luke 2 ^{41, 42}). Now the Lord of the Temple goes to cleanse it from defilement.

- (2) The cleansing of the Temple. 14-17.

In preparation for the Passover it was the duty of the head of every Jewish home to see that all leaven was removed. Ex. 12 ¹⁵. What leaven did Jesus find in His Father's house? How did He remove it? What claim did He thus make for Himself?

Why was the presence of the money changers permitted? See Matt. 17 ²⁴; Ex. 30 ¹³. Why the business of selling animals for sacrifice? These "concessions" were so liberally paid for to the chief priests that the stalls were known as "the booths of the house of Annas." What was the effect on worship and life? Do any such practices intrude upon our own religious life?

What new trait of Jesus' character does this scene reveal? What did His disciples learn from it? v. 17.

Second Day

- (3) The demanded sign. vs. 18-22.

The rulers now challenged Jesus as they had already challenged John. 1¹⁹. Jesus answered them with the one sign, which, though yet in the future, was absolutely conclusive as to His Messiahship and Deity. Why must He at this early date necessarily state it in figurative terms? They remembered it but misunderstood and perverted it. Matt. 26⁶¹; 27⁴⁰.

The disciples also remembered, and when the sign was accomplished, understood this early reference to it. How did it do for them what was intended? Why? Why of no profit to those who asked for it?

Stalker, paragraph 59.

Third Day

2. *First Interview with a Jewish Ruler.* John 2²²⁻²³—8²¹.

- (1) Other signs and their effect. 2²²⁻²⁵.

Of these signs to which John refers we have no description. We only know (John 20^{30, 31}) that the signs he does describe were selected from many because of their peculiar significance.

Why was the faith which they awakened not likely to stand testing? Luther called it "milk faith" because it needed to be kept fed by deeds of power.

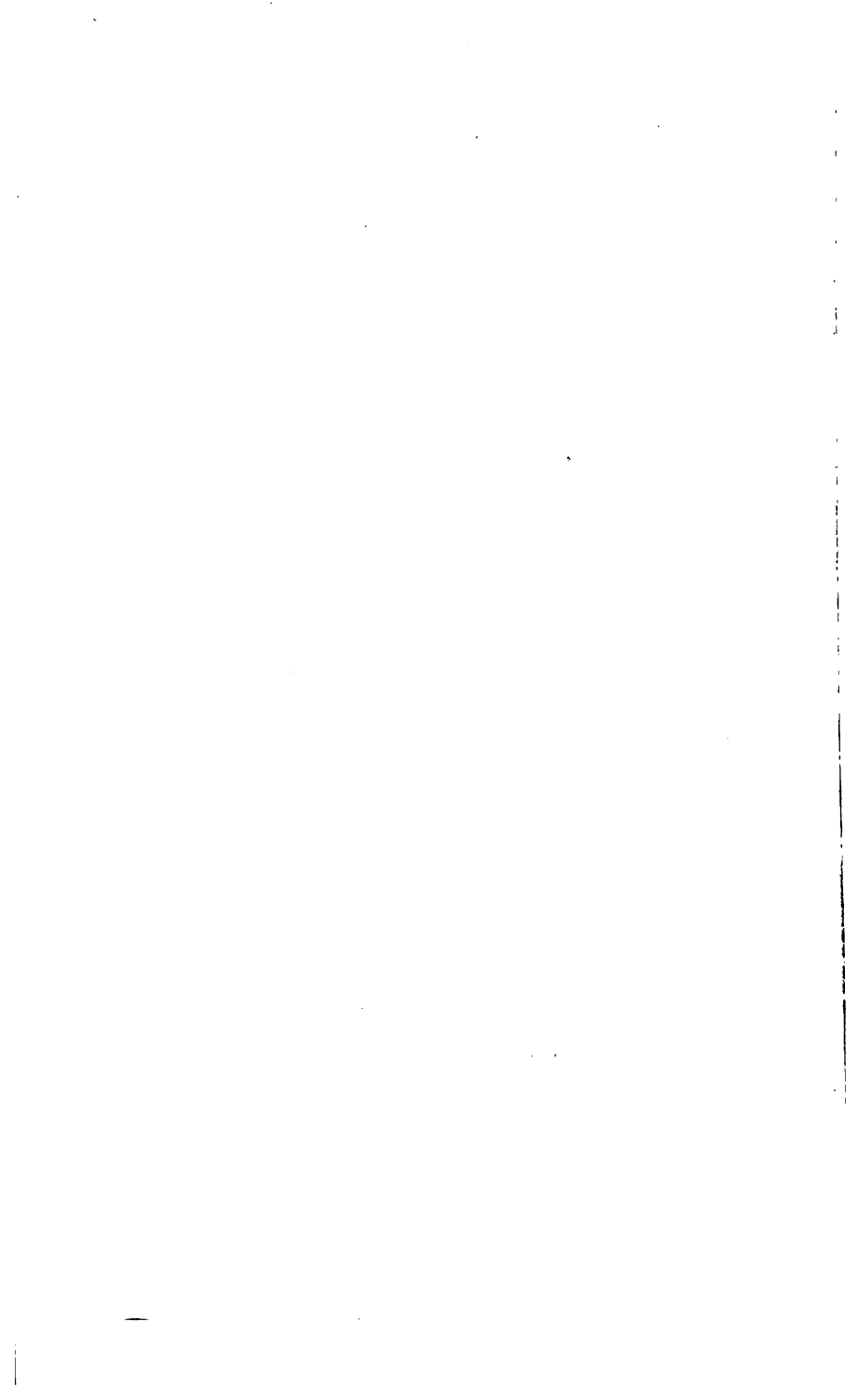
- (2) The night visit. 3¹⁻¹⁵.

"The teacher of Israel" learning from the "Teacher come from God."

What brought Nicodemus? Did he speak for others as well as for himself? v. 2.



“MAKE NOT MY FATHER’S HOUSE A HOUSE OF MERCHANDISE.”



Why come at night? How does it agree with the cautious conservatism, and yet real sincerity and latent courage, which his later course indicates? See 7⁵⁰ and 19³⁹.

Was John present at the interview? He at any rate is the only evangelist who seems acquainted with the facts about Nicodemus. No other mentions him.

(3) The seeker for light.

Of what had Nicodemus been convinced? What more did he want to know?

What cast of mind is shown by his two questions?

Fourth Day

(4) The Teacher and His method.

Why does He meet Nicodemus' declaration, apparently so encouraging, with the abrupt announcement of v. 8?

Notice how He emphasizes the truth (a) by reiteration, (b) by illustration, and (c) by personal testimony.

(5) The great truths taught.

a. The necessity of regeneration.

Should any Old Testament teaching have prepared Nicodemus for this truth? See Ps. 51¹⁰; Ezek. 36²⁶⁻²⁷. John's baptism of repentance, for cleansing from sin, and Jesus' baptism of the Spirit, for the imparting of new life, both essential for entrance into the Kingdom of God. Had Nicodemus received either?

In what respects is the wind a most fitting symbol of the Spirit?

As Nicodemus in v. 2 associates others with him in his statement, so Jesus in v. 11 associates His Father with Himself in His.

If Nicodemus cannot believe in the change which the Holy Spirit works on earth in the hearts of men, how can he believe the heavenly counsels that lead to it? No man has ever penetrated into these heavenly counsels (v. 18. See Prov. 30⁴). The Son of man who is more than a "Teacher from God," who has Himself descended from His abode in heaven, He only can reveal the heart of heaven's counsels, as He does in vs. 14, 15.

b. Eternal life by faith in the uplifted Saviour.

What are the points of similarity between the uplifting of the serpent in the wilderness and the uplifting of the Son of man? See Num. 21 7-9; John 12^{32, 33}.

How did Jesus show in this interview that He already had the fullest consciousness of His mission and of what it would accomplish?

Stalker, paragraph 60.

Fifth Day

(6) The writer's comment on these truths.
3¹⁶⁻²¹.

That the account of the interview closes with v. 15 seems clear (a) from the term "only begotten son" in vs. 16 and 18, which John uses elsewhere (see 1¹⁸; I John 4⁹), but Jesus never does; and (b) from the point of view in v. 19, which is that of the time when the gospel was written, rather than of the time when Jesus talked with Nicodemus. Other similar comments of the writer are found in 3³¹⁻³⁶ and 12³⁶⁻⁴³.

We owe then to the beloved disciple the *form of statement* of the great truth in 3¹⁶, although the truth itself came to him from Jesus.

This paragraph tells us most clearly:

- a. The origin of Christ's mission—in God's heart of love.
- b. The purpose of it—not to judge but to save.
- c. The way to benefit by it—believe on Him.
- d. The way to be condemned by it—exclude the light.
- e. The reason men exclude it—the love of evil.

Sixth Day

3. *Baptizing in Judæa.* John 3²²⁻²⁶.

- (1) Jesus takes up John's work. 22-26.

Only here (see also 4¹) during Jesus' ministry do we read of baptizing either by Him or by His disciples. V. 24 seems to be the reason. Until John has completed the work of preparation, Jesus quietly shares it. The crowds flock to Him more than to John.

- (2) John rejoices in Jesus' success. 27-30.

The true secret of joy in Christian service is to be associated with Christ in advancing His interests.

To recognize the truth of v. 30, and at the same time rejoice in it, shows true nobility of soul. This is "high-water mark" in the Baptist's career.

Seventh Day

- (3) The writer's comment. 31-36.

Suggested by John's testimony to Jesus' supremacy.

Jesus has the Spirit without measure and His testimony is as much superior to any man's as

heaven is to earth. Every man to whom this testimony comes decides his own future by the way he treats it.

Stalker, paragraphs 61-64.

REVIEW

1. What relation had the cleansing of the Temple to the Passover?

2. What does the third chapter of John tell us concerning:

- (1) The relation of God the Father to Jesus?
- (2) The source of Jesus' teaching?
- (3) Jesus' observation of nature and knowledge of the Old Testament?
- (4) Eternal life?

3. How is Jesus' teaching here a great advance on that of John the Baptist?

STUDY SIX

IV. THE FIRST BELIEVERS IN SAMARIA. John 4 ¹⁻⁴²

First Day

1. *The Journey.* 1-4.

Why did He leave Judæa? Did He fear the Pharisees? Why did He not Himself baptize? Why go to Galilee? The natural route through Samaria was avoided by Jews because of the hostility between them and the Samaritans. How had this arisen? II Kings 17 ^{24-29, 41}; Ezra 4 ¹⁻³. Why was this no obstacle to Jesus? Was there any other than a geographical reason for journeying through Samaria? v. 4. What were these Samaritans to gain from it? What were His disciples to learn from it?

2. *The Well-side Meeting.* 5-9.

The main road to Galilee to this day rounds the eastern shoulder of Mount Gerizim as it enters the valley lying between Gerizim and Ebal. Just there lies the parcel of ground that Jacob gave to Joseph (see Gen. 33 ¹⁹; Josh. 24 ³²), in which Joseph's tomb still stands, and within sight of it Jacob's well (v. 12). The mouth of that well is the one exact spot in all Palestine where the modern traveler may now be sure that he is sitting where Jesus sat.

How does John show us Jesus' real humanity here? and also His unselfish interest in every individual, however casually met? Was He thirsty? Did He get the water for which He asked? What desire was deeper and stronger?

"In Eastern lands it has ever been held a sacred duty to supply the thirsty traveler with water, whatever his race or faith." Why does the woman then answer this request as she does?

Second Day**3. *The Offer of Living Water.* 10-15.**

How does the great Giver meet her lack of hospitality? On what and on whom does He endeavor to fix her thought? v. 10. To what avail? vs. 11, 12. How does He meet her question? How recommend His proffered gift? Notice her growing respect. Compare v. 9 with vs. 11 and 15.

Her word for "well" in vs. 11, 12 is everywhere else translated "pit." It indicated the depth of the opening, now about 70 feet, from which she had to draw the water. Jesus' word (v. 14) and also John's (v. 6) is elsewhere "fountain," indicating the inward source from which the water should overflow.

How does her request (v. 15) show that her thought has not yet risen beyond the earth?

Third Day**4. *Seeking a True Worshiper for the Father.* 16-26.**

How is the probing of heart most delicately yet convictingly done? Can this knowledge of her life be explained on merely human grounds? What effect does it have upon her?

Why does she introduce the question which was hotly contested between Jews and Samaritans? How does Jesus answer it? Notice "*from the Jews.*" How does He at once lift her mind above the question of place to the question of spirit, from the *where* to the *how*? How is this teaching still needed? What great truth does He teach her about God? About Himself? Why does He talk to such a woman about spiritual things with such depth and freedom? Why does He make to her a clearer declaration of His Messiahship than He has to others?

Fourth Day**5. *The Spirit of the Worker.* 27-38.**

What awakened the surprise of the disciples? Why did they hesitate to express it?

How did the woman forget her errand in a higher one? How did Jesus subordinate the needs of His body to the passion of His soul?

Verse 35 may indicate that the time of the journey was four months before grain harvest, about January, or may merely refer to the usual four months' interval between sowing and harvesting. In either case, what is its teaching for all who work with Christ?

How are sowing and reaping always going on side by side in God's great harvest field? How were Jesus' disciples favored in this respect?

Fifth Day**6. *The Effect of the Work.* 39-42.**

Human testimony makes a welcome for the Lord. The Lord's teaching awakens faith in willing hearts. Faith leads to knowledge. This is ever the order and the process.

What did the Samaritans come to know? How is their title for Jesus specially appropriate on their lips?

Jesus never again during His ministry made Samaria a field of work. Why not? Matt. 15²⁴. Why then did He do so now? What were His disciples to learn from this incident? When did two of them return to this region and for what purpose? Acts 8¹⁴⁻¹⁷.

V. ANOTHER SIGN IN GALILEE. John 4 ⁴³⁻⁵⁴1. *His Welcome.* 43-45.

What had Jesus thus far accomplished in Judæa? How would Judæa fittingly be called "His own country" as Nazareth also was later (Matt. 13 ⁵⁷)? Why had He no honor there? Why had the Galileans been more influenced than the Judæans by the things which He did in Jerusalem?

2. *His Preaching.* Mark 1 ^{14, 15}; Luke 4 ^{14, 15}.

What made it powerful?

What had happened to John the Baptist? How did Jesus' message agree with his? How was it an advance upon it?

Sixth Day3. *Healing the Nobleman's Son.* 46-54.

(1) The petition.

The man was no doubt a Galilean Jew, probably an official under Herod Antipas. What led him to resort to Jesus? Why did Jesus meet him with the statement of v. 48? Notice the pronoun. What was it the nobleman so earnestly desired—to see a sign?

(2) The response.

How is Jesus' answer—better than, but other than the man besought—a test of his faith? How does the sign really accomplish the purpose of all signs? Compare vs. 50 and 53.

Show how this sign was a notable one in that it was (a) immediate; (b) perfect; (c) performed at a distance. What share did the father have in it?

See how John emphasizes the fact that it marks the arrival of Jesus in a region of greater faith. vs. 45, 46, 47, 54.

See also how the faith of the head of the household influences all within it. v. 58. Compare Acts 11¹⁴; 16³⁴, etc.

Seventh Day

REVIEW

Study Jesus' methods as a worker in this chapter.

1. Point out how with the woman it was (1) natural, (2) interesting, (3) convicting, (4) informing, (5) encouraging.

2. Trace the change in her from hostility to confidence. What caused it?

3. What was His aim with the nobleman and how did He accomplish it?

STUDY SEVEN

VI. THE FIRST CONFLICT WITH THE RULERS.

John 5 ¹⁻⁴⁷

First Day

1. *The Time and the Place.* 1, 2.

"After these things" in John's gospel usually indicates a considerable interval. In 7 ¹, for example, it refers to a six months' interval between chapters 6 and 7. Here we cannot tell how long, because John does not state which feast this was. On the whole it seems probable that it was Passover. In that case John refers to four Passovers (2 ¹³; 5 ¹; 6 ⁴ and 12 ¹) which makes Jesus' public ministry a little more than three years long.

Bethesda means "House of Mercy." A pool recently discovered far below the present surface of Jerusalem, in the grounds of the Greek convent of St. Anne in the northeastern section of the city, is generally accepted as the spot. It is near the probable location of the "sheep gate." Neh. 3 ^{1, 32}.

2. *The Helpless Case and the Perfect Cure.* 3-9.

In all the crowded city (v. 13) what spot attracted Jesus? In the pitiful company what case did He single out? What made this man's condition particularly hopeless?

Notice that v. 4 is omitted in the Revised Version. It is not found in the oldest manuscripts and was probably first added by some copyist in the margin as an explanatory note and later copied into the text.

In this work of Jesus notice (1) His compassionate eye; (2) the arousing of interest and hope; (3) the word of power.

How did the cure differ from that which the water was supposed to effect?

Second Day

3. *The Charge of Sabbath-breaking.* 9-18.

What was the only thing these bigoted Jews could see in such a deed of mercy? What one lesson had the healed man learned? v. 11. What other lesson did his Healer seek to teach him? Compare Mark 2⁵. What connection has sin with human misery?

Why did Jesus work this cure on the Sabbath? What claim did He make as to the authority by which He had done it? If He were not equal with God, then what must we say of His words here?

4. *The Answer. The Son's Authority.* 19-29.

What greater works than He had yet done did Jesus here claim as His to do?

In which verse have we the strongest assurance of the believer's personal deliverance from judgment?

What reason does Jesus give for His selection to execute judgment?

On what basis is the final separation to be made? vs. 28, 29. See Matt. 7²¹.

Third Day

5. *The Witnesses to the Truth of His Claims.* 30-39.

He does not expect faith without presenting abundant grounds for it. Compare 8¹⁴. His great witness is *the Father*, v. 32, who has spoken through

- (1) John the Baptist. v. 33. Compare
1 7, 26, 27.

What does Jesus call him? Why had they failed to follow John's light? Notice the verb. What had been done to "the lamp"?

- (2) The works Jesus had wrought. v. 36.

What did they testify? How?

- (3) The Scriptures. 37-39.

To those prepared to hear His voice, the Father spoke directly. Matt. 3¹⁷. To all He spoke through the Scriptures. v. 39. What may make the most diligent searching of the Scriptures only a means of condemnation?

6. *Why Men Reject the Testimony.* 40-47.

What may withstand the most conclusive evidence? v. 40. What warps the will so that it opposes the Father and His representative? v. 44. What makes such a course the more inexcusable? vs. 45-47.

Stalker, paragraphs 65, 119-123.

Fourth Day

FIRST GENERAL REVIEW

1. Mention the two periods thus far studied. About how long was each? In which gospels do we find the fullest accounts of the first period? In which gospel the only account of the second?

2. Mention in their order the great events of the first period. Which prepared Jesus for His ministry? Which prepared the nation?

3. What was the object of each of the three annunciations? What was the substance of each? The effect of each?

4. By whom, in addition to His parents, was the infant Saviour welcomed? What three classes of people do these welcomers represent? Who opposed and why?

5. How was prophecy fulfilled in connection with Jesus' birth?

Fifth Day

6. What traits of character in Jesus are related to His boyhood training? What in Him cannot possibly be credited to parentage or environment?

7. How was John's training adapted to his life-work as Jesus' training was to His?

8. What was accomplished by John's work?

9. What relation did Jesus' baptism have to His career?

10. How did Jesus unmask and baffle Satan at all possible points of attack?

Sixth Day

11. Trace Jesus' movements through the first year of His ministry, mentioning in their order the places He visited and what occurred at each.

12. Who became His first disciples and how were they enlisted?

13. Why was His first sign particularly fitting at its point in His ministry? How was this also true of the cleansing of the Temple?

14. What great truths did He announce to Nicodemus? What to the Samaritan woman?

15. Contrast His method of dealing with each and show how each was best adapted to the case.

Seventh Day

16. How did Jesus show His approval of John's work? How did John show that he realized his true relationship to Jesus?

17. How did Jesus in this early ministry show a more than human knowledge (1) of men and women? (2) of His own future?

18. What second sign did He work at Cana? What did it accomplish?

19. What sign did He work at Bethesda? What controversy did it occasion? What claims did He make for Himself in this controversy?

20. In what different parts of the land has Jesus now introduced Himself? To what different classes of people?

III

THE PERIOD OF WIDENING INFLUENCE

FACTS ABOUT THE PERIOD

Events Included

From the imprisonment of John the Baptist until after his death. From Jesus' first preaching at Nazareth to the feeding of the five thousand.

Time

From April, 28 A. D., to March, 29 A. D.

The opening date is uncertain, being dependent, as before, upon the fixing of the feast mentioned in John 5¹. The closing date is fixed by John 6⁴.

Scriptures

Matt. 4¹²—14²⁶; Mark 1¹⁴—6⁵⁶; Luke 4¹⁴—9¹⁷; John 6.

Places

Nazareth, Capernaum, through Galilee, the mountain, Nain, the seashore, on the Sea, the Gerasene country, through Galilee again, across the Sea again, Capernaum again.

Characteristics

Great activity. Touring. Many miracles, increasing in power and scope. Thronging crowds, drawn chiefly by the desire to see and profit by His mighty works. Much teaching, at first in plain terms, then, as opposition arose and men showed hardness of heart, in parables and symbols. Open air life. Private prayer.

OUTLINE OF THE PERIOD

I. Busy Days in Galilee

1. *Rejected by His own Townspeople.* (1) The preaching place. (2) The preaching. (3) The rejected preacher.

2. *A New Base of Operations.*

3. *A Sign and a Summons.* (1) The new pulpit. (2) The sign of the filled nets. (3) The call to the new work.

4. *A Great Sabbath in Capernaum.* (1) The unclean spirit cast out. (2) The guest who banished sickness. (3) The great physician's busy evening. (4) The "morning watch." (5) The plan of campaign.

5. *A Leper Made Clean.* (1) An object of compassion. (2) Cleansed but disobedient.

II. The Choice of the Twelve Apostles

1. *The Place.*

2. *The Choice.*

3. *The Chosen Ones.*

III. The Ordination Sermon

1. *The Audience.*

2. *The Theme.*

3. *The Teaching.* (1) The blessed citizens of the Kingdom. (2) Influencing the world. (3) The laws of the Kingdom. They fulfil God's earlier laws. Examples: Murder, adultery, oaths, retaliation, love. (4) The righteousness of the Kingdom. Secret giving, prayer, fasting.

IV. The First Triumph over Death

1. *The Two Processions.*
2. *The Word of Comfort and of Power.*
3. *The Effect.*

V. The Sermon in Parables

1. *By the Seaside.* (1) The sower and the soil. (2) Reason for using parables. (3) The teaching of the sower parable. (4) The darnel. (5) The mustard seed and the leaven.

2. *In the House.* (1) The teaching of the darnel. (2) Three parables for disciples. The found treasure and the precious pearl. The dragnet. (3) The disciples' responsibility.

VI. The Lord of Nature and of Demons

1. *The Weary Worker.*
2. *The Commander of Wind and Wave.*
3. *The Fiercer Human Tempest also Calmed.*
(1) The place. (2) The man with the legion. (3) The One whom demons obey. (4) The effects of the miracle.

VII. The Sending Out of the Twelve Apostles

1. *The Needy Fields.*
2. *The Appointed Workers.*
3. *The Comisión.* (1) Their field and work. (2) "Forewarned, forearmed." (3) The secret of courage. (4) The Leader's claim. (5) The disciples' reception.
4. *The Effect of their Labors.* (1) In general. (2) Upon Herod Antipas.

VIII. The Miracle of Bounty and the Truth it Signified

1. *The Trip for Rest.*
2. *Abundant Food for Hungry Men.* (1) The need. (2) The disciples' plan. (3) The Master's plan. (4) The effect.
3. *Deliverance for Men in Peril.*
4. *The Discussion in the Capernaum Synagogue.* (1) Three questions and one request. (2) Teaching that caused murmuring and strife.
5. *The Sifting of Disciples.*

STUDY EIGHT

I. BUSY DAYS IN GALILEE

First Day

1. *Rejected by His own Townspeople.* Luke 4¹⁶⁻²⁰.

(1) The preaching place. v. 16.

How did the worship in a Jewish synagogue resemble and how differ from our church services of to-day?

What made this synagogue a place full of interesting associations for Jesus? Was this probably the first time He had been the reader in its services?

Why was it natural that He should make use of synagogues as His preaching places? See John 18²⁰.

(2) The preaching. 17-22.

The portions of Scripture were assigned for each Sabbath, as now, for example, in the Episcopal service. A Divine providence brought passage and preacher together on this particular Sabbath. Why did He stop the reading, even leaving the sentence uncompleted? Compare Isa. 61². How was the statement of v. 21 virtually the same announcement that He made to the Samaritan woman? What must He do in order to support it? Why could not this Scripture be fulfilled in their experience as well as in their ears? They thought they knew His father; did they? What was the spirit back of the question?

Second Day

(3) The rejected preacher. 23-30.

What changed their attitude toward Him?

What had He done in Capernaum? Why could He not do the same in Nazareth?

Why did He make the statement of v. 24 and the references to Elijah and Elisha? Why did they so violently resent them?

How did their action show the truth of what Jesus had said? How could men who had the privilege of intercourse with Jesus treat Him in this way? His hour had not yet come and so He escaped their wrath. How is the whole incident a prophecy of the way He was to be treated by the nation?

2. *A New Base of Operations.* Matt. 4¹⁸⁻¹⁹.

How did the very opposition of His townspeople bring about the fulfilment of Scripture?

Describe His new home. See Bible Dictionary.

Why was it well located to be the center of His activity?

His plan of operations now includes city work with frequent country tours.

Stalker, paragraphs 70, 71.

Third Day

3. *A Sign and a Summons.* Luke 5¹⁻¹¹.

(1) The new pulpit. 1-3.

Where and when had Jesus first met these fishermen? Was it right for them after that meeting to continue at their old business? Would it have been right after the call of Jesus in this interview?

How can a man's business be made to advance the Kingdom of God?

(2) The sign of the filled nets. 4-7.

Which knew more about fishing, Jesus or Simon?

Why did Simon follow Jesus' instructions? With what amazing results? Of what was the sign a promise and a prophecy? What does it teach us?

(3) The call to the new work. 8-11.

What other effect than amazement did the miracle have upon Simon? Explain his petition in v. 8. Compare Isa. 6⁵.

How did Jesus answer him? What new work were they now to undertake, for which discipleship was a preparation? How did their response to the summons give promise of usefulness in it?

Fourth Day

4. *A Great Sabbath in Capernaum.* Mark 1²¹⁻²⁹.

(1) The unclean spirit cast out. 21-28.

a. The astonishing teaching.

What was the characteristic of Jesus' teaching? For the contrast between Him and the scribes see Stalker, paragraph 91.

b. The startling interruption.

Why should a man, possessed as this man was, be in the synagogue? Why did Jesus' teaching arouse him? For whom does he speak? Notice "we" and "us." How does he know more of Jesus than others do? Is this demon possession then evidently something different from a disease, either of body or of mind? For evidence of the existence of something quite like it in heathen lands to-day see a book called "Demon Possession and Allied Themes" (Revell), by Dr. John L. Nevius, a Presbyterian missionary in China.

In Christian lands to-day a man may be just as thoroughly under Satan's control, but it is usually evidenced in other ways.

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"COME YE AFTER ME AND I WILL MAKE YOU FISHERS OF MEN."



c. The word of power.

Why did Jesus silence this man's testimony?

How was His control over the unclean spirit a stronger testimony than any words could be both as to His authority and His holiness?

Why did it have so great an effect?

Fifth Day

(2) The guest who banished sickness. 29-31.
What did the man who had "left all" straightway begin to receive?

Whose faith led to this cure?

Notice (a) the *tenderness* of the method, (b) the *completeness* of the restoration, (c) the *evidence* of strength and gratitude

(3) The great physician's busy evening. 32-34. Why did so great a crowd gather?

How did His works testify to the truth He would not permit the demon to speak. See Luke 4⁴¹ and Matt. 8¹⁷.

Sixth Day

(4) The "morning watch." 35-37.

How did He get quiet communion with His Father? Here we have revealed to us the hiding of His power.

For what did the hour of prayer prepare Him?

(5) The plan of campaign. 38, 39.

Why go away from a seeking crowd? How is the Kingdom always to be extended?

What methods must be used by those who would follow Christ in service?

Seventh Day

5. *A Leper Made Clean.* Mark 1 ⁴⁰⁻⁴⁵.

(1) An object of tender compassion.

How did this leper show his earnestness?
How his faith?

Notice Jesus' answer. How did He show His approval even of the *form* of the leper's plea?

How did He show the extent of His compassion? Could He have healed the leper without touching him?

Why did He command the leper to obey the law? See last clause of v. 44 and Lev. 14 ¹⁻⁹.

Why did the healed man disobey Him? Were his intentions good? Is that enough?

What effect did the news of this cure have upon Jesus' work? Did it help or hinder His plans? Compare v. 39.

Stalker, paragraphs 72-76.

REVIEW

1. In what different pulpits did Jesus preach during these first busy days in Galilee?

2. Why did He heal so many sick? How did He show that this healing was only incidental to His main object?

3. How was the relation of His first disciples now to be closer than before? Why?

STUDY NINE

II. THE CHOICE OF THE TWELVE APOSTLES.

Mark 3¹³⁻¹⁹

First Day

1. *The Place.*

Some secluded spot in the range west of the Sea of Galilee, probably a knoll rising from a plateau now known as "the horns of Hattin" just back of the plain of Gennesaret.

2. *The Choice.*

What guided it? v. 13. Why twelve? For what were they chosen? Notice carefully the order in vs. 14 and 15.

What new title belongs with the new responsibilities? See Luke 6¹³.

3. *The Chosen Ones.*

How many of them have already been mentioned in our studies? (Bartholomew is thought to be another name for Nathanael.) Why is Andrew named fourth, rather than first?

Why did John and James receive their special surname? Which others in the list have designations to distinguish them, one from his parentage, one from his past (compare Luke 6¹⁵) and another from his miserable future?

Stalker, paragraphs 105-108.

III. THE ORDINATION SERMON. Matt. 5, 6 and 7

Second Day

1. *The Audience.* Matt. 5¹; 7²⁸.

Who are in the inner circle? Who also are

within hearing? Jesus leaves the multitudes only that He may train men to win the multitudes.

2. *The Theme.*

No text, as in the Nazareth synagogue, but a great subject. See it referred to in 5^{8, 10, 19, 20}; 6³³; 7²¹. He has already announced it as "at hand." Now he tells how to enter it and how to live in it.

3. *The Teaching.*

(1) The blessed citizens of the Kingdom.
5⁸⁻¹².

Study the order of these "beatitudes." Why does the consciousness of spiritual need stand first? How do they then alternate, one referring to one's attitude toward God, the next to one's attitude toward his fellow men? After seven, which picture the true disciple as he *is*, the final one prophesies his treatment by the world. Notice that this is the only one that is repeated and personally applied to the disciples. Blessedness is still possible when everything seems against us.

How is the promised reward in each case particularly adapted to the quality or experience which leads to it?

Third Day

(2) The citizens of the Kingdom influencing the world. 5¹³⁻¹⁶.

a. What is their value as suggested by the first figure?

What is meant by "losing savor"? What must be the consequence to the earth? To the salt itself?

b. What further service does the second figure suggest? What is emphasized in regard to the light? How did the allusion to a city impress this? The city of Safed, 3500 feet above the Sea of

Galilee, is in view from "the horns of Hattin." Notice the word "let" in v. 16 and also the statement of the purpose of the shining in the latter part of the verse.

(8) The laws of the Kingdom. 5¹⁷⁻⁴⁸.

a. They fulfil, not destroy, God's earlier laws. 17-20. God's purposes and principles are eternal, though the form of His requirements changes with the progress of His revelation. v. 18. Hence new commandments never lead to the breaking of old ones, but to the fulfilling of them by enlarging their meaning and perpetuating their spirit. v. 19. Above all heart obedience, not the outward and formal observances of the scribes and Pharisees, is essential. v. 20. How was this last statement a necessary one for Jesus to make and yet one requiring fearless courage?

Compare the scene at the giving of the law, Ex. 19¹⁶⁻²⁵, with this scene. Are the new requirements less or more searching than the old?

b. An illustration from the sixth commandment. 21-26.

How does He quietly assume the place of a lawgiver? How does He fill the old commandment with a far deeper meaning? What are the dangers accompanying a bitter heart and cutting words? What is necessary before any man's gift can be acceptable to God? How is a citizen of the Kingdom to act in case of disputes with his fellow men?

Fourth Day

c. An illustration from the seventh commandment. 27-32.

Verse 27 is a law of the state, necessary for the welfare of society; v. 28 is God's law for the individual, necessary for the preservation of his own heart purity. Vs. 29 and 30 outline the heroic course a man must follow with his tastes and powers,

given to him to be the servants of his will, if they have come to the point of control instead of obedience. Vs. 31 and 32 show that marriage is a spiritual and not merely a physical union; not to be broken at will by those who have entered it, in order to contract another.

d. An illustration from the law of oaths.

33-37.

What was the law? See Num. 30². What is Jesus' new principle regarding truthful speech? Why are all oaths harmful and why should they be needless?

Fifth Day

e. An illustration from the law of retaliation. 38-42.

Again we find in v. 38 a law of government and in v. 39 a new principle of individual conduct. That it is a principle, and not a law, is clear from John 18^{22, 23}, where Jesus does not follow it. The same must be true of vs. 40-42, which show the *spirit* of unselfishness essential in any effective service on behalf of others.

f. The law of love. 43-48.

How does this underlie all that has preceded? How is it an advance on the tenth commandment? Why does God expect it of us? In the light of v. 45, "perfect" in v. 48 must mean not sinless but "all-loving."

Sixth Day

(4) The righteousness of the Kingdom.
6¹⁻¹⁸.

a. The principle.

The word "righteousness" here evidently refers to religious acts connected with the wor-

ship of God. Here then the first table of the law is in view, as in chapter 5 the second has been.

What subtle temptation is always to be resisted here?

How does the principle stated here agree with that stated to the Samaritan woman? John 4 ^{23, 24}.

b. The principle applied to *giving*. 2-4.

Why should this come first? Notice its connection with the last paragraph in chapter 5.

What sort of giving, and what sort only, is pleasing to God? Why?

c. The principle applied to *prayer*. 5-15.

What two dangers are always connected with prayer? vs. 5 and 7. How is the first to be obviated? How the second?

What promises are here given to encourage those who pray as Christ directs?

What have we in vs. 9-13, a form of words to be used in praying, or a model on which to frame our own prayers?

How many petitions does it contain? Which relate to the Father? Which to ourselves? Which come first and why?

Which petition is limited? Why did Jesus comment on it, and on it only?

d. The principle applied to *fasting*. 16-18.

Explain the reason for Jesus' direction on this point.

Seventh Day

4. The Application. 7 ²⁴⁻²⁷.

Omitting the rest of the sermon, because of the

limited time afforded in our course of study, we come to its closing paragraph.

What responsibility did Jesus place upon every one who hears these words of His?

The figure He here uses is a particularly striking one in Palestine where the brook-beds gather sand, furnishing during much of the year attractive ground for easy house-building, until the spring torrent sweeps away everything in its path. How was this intended as a warning against impulsive and shallow discipleship?

5. *The Impression.* 7^{28, 29}.

How was Jesus' teaching in startling contrast with that of the preachers of His day?

Stalker, paragraphs 90-102.

REVIEW

1. How does the choice of the Twelve mark the entrance upon a new stage in the ministry?

2. How does the preaching of the Sermon on the Mount emphasize this?

3. Why did Jesus apply this teaching regarding the Kingdom first of all to the disciples?

4. What did He teach concerning (a) the character and conduct of those who belong to the Kingdom? (b) Concerning their influence on the world? (c) Concerning their observance of the Mosaic law? (d) Concerning their worship of God?

5. How did these teachings agree with the teachings generally held in His day? Are they rules or principles? Can they be followed to-day?

6. What illustrations are effectively used in this sermon?

STUDY TEN

IV. THE FIRST TRIUMPH OVER DEATH. Luke 7¹¹⁻¹⁷

First Day

1. *The Two Processions.* 11, 12.

Nain ("pleasant") is located on the north slope of Little Hermon, looking across the plain of Esdraelon toward Nazareth. In place of the walled city of Jesus' day now stands a poor modern village, outside of which lies an ancient graveyard.

Contrast the two processions that met near the city gate. A young man the center of each, but how different!

2. *The Word of Comfort and the Word of Power.* 13, 14.

A sorrow that drew out such a funeral procession could not fail to touch a heart so tender as the Saviour's. Such a situation as this seemed the extreme of sorrow. See Amos 8¹⁰.

What could the Lord (notice Luke's title here) do besides having compassion? How had the words of v. 13 a far different meaning on His lips than on the lips of others?

It was the Jewish custom to carry the dead to burial on an open bier, not in a closed coffin as we do. Why did He touch it?

Had others raised the dead? How does His manner of doing it differ from theirs?

3. *The Effect.* 15-17.

How was the completeness of the miracle shown? Who could testify to it? What deed of tender thoughtfulness concluded it?

Why did it make men fear? What conclusion did they reach from it? Was it correct? Was it sufficient?

Stalker, paragraphs 76-83.

V. THE SERMON IN PARABLES. Matt. 13¹⁻⁵²

Second Day

1. *By the Seaside.* 1-35.

(1) The parable of the sower and the four kinds of soil. 1-9.

From what new pulpit does He now preach? What made it necessary? Unfettered by any conventionalities, He seized His opportunity everywhere. If, as is probable, He took His illustrations from the season, perhaps from a sower in full view, then we have reached the autumn, the time for grain sowing in Galilee.

Notice how simply, yet graphically the picture is drawn. In Palestine the sower always "goes forth" to sow, for his home is in a village, often quite distant from the fields; there are no fenced roads, but only trodden paths, used by men, donkeys and camels, passing through the fields; the limestone rock is often near the surface, making patches of very thin soil; thorns grow everywhere when the ground is not carefully cultivated; and even on good ground the harvest varies according to the soil and other conditions.

Notice also the warning of v. 9. In the East this is the concluding sentence of the herald who announces in public places the new decree of any ruler. What is its appropriateness here?

(2) The reason for speaking in parables. 10-17.

Was this form of teaching original with Jesus? See II Sam. 12¹⁻⁶; Isa. 5¹⁻⁹. He used it with supreme skill and effect. What is a parable? It is an enlargement of Jesus' method of teaching by illustration, already seen, for example, in the Sermon on the Mount. That its use now is a new departure is evident from the question of v. 10.

"The *mysteries* of the Kingdom of heaven" are truths which can only be known by those who belong to the Kingdom. Compare I Cor. 4¹; 13²; 15⁵¹, and other New Testament passages in which the word occurs.

What reason does Jesus give for speaking to the multitudes in parables? Explain it. Had they now had sufficient teaching to enable them to follow the King if they would? Why did they not? v. 15.

What is the high privilege of all who become disciples? vs. 16, 17.

Third Day

(3) The teaching of the parable of the sower. 18-23.

What is the seed? Compare Matt. 4²³. Who is ever watching to snatch it away? Where does he have readiest success?

How is the wayside a good representation of the thoughtless and indifferent hearer? The rocky soil of the impulsive but shallow hearer? The thorny soil of the worldly minded hearer? The good ground of the sincere and obedient hearer?

Can unproductive soil be made productive? Can men change their reception of the truth and thus change its results in them? Was this why Jesus told the parable to the multitudes?

Fourth Day**(4) The parable of the darnel. 24-30.**

After the interpretation in private of His first parable He tells three others to the multitudes. See v. 34.

The tares in the wheat are really darnel, a species of grass, the only one that has harmful properties. Bread made from wheat mixed with darnel produces nausea and often paralysis. The structure, mode and conditions of growth are so much like those of wheat that the difference cannot be certainly told until the wheat begins to head. Then the growth is so far advanced that to weed out the darnel would destroy some of the wheat also.

Notice "in his field." This world belongs to God; Satan is an interloper. His work is certain to come to light and to judgment. v. 30.

(5) The parables of the mustard seed and the leaven. 31-35.

In interpreting these two and the remaining parables we are without the aid of Jesus' explanation. We must therefore apply His method, and seek the central teaching of each.

In the parable of the mustard seed the emphasis seems clearly to lie upon the *great* outcome from the tiny seed. In spite of unproductive soils and Satan's malignity and wiles, the gospel of the Kingdom has power to produce great results from minute beginnings.

Leaven was never to be found in anything offered to God upon the altar, Lev. 2¹¹, but was to be used in the peace offerings, Lev. 7¹³, and in the oblation of first fruits, Lev. 2¹²; 23¹⁷, where thanksgiving was prominent and not atonement. While elsewhere in the New Testament it is used as a symbol of corruption, here, in connection with the

fruits of the Kingdom, it may be taken to symbolize the *transforming influence* of the truth, wherever it is introduced and given a chance to work. Leaven makes sweet and wholesome bread. Three measures of meal would be about a bushel. See Gen. 18^o. This promises large results, but not the transformation of the whole world in this age.

In this parable preaching, Matthew tells us, Jesus fulfilled the prophecy of Ps. 78² and declared truths long known in the counsels of God but hitherto unrevealed to men.

Fifth Day

2. *In the House.* 36-52.

(1) The teaching of the parable of the darnel. 36-43.

What work of the great enemy of souls is here unmasked? Why is it ever his policy to counterfeit good? Compare II Cor. 11^{13, 14}. How is good always to be distinguished from evil? When? What becomes of counterfeits? Why is the warning of v. 9 repeated here?

Sixth Day

(2) Three parables for disciples. 44-50.

a. The found treasure and the precious pearl. 44-46.

Here it is not the development of the Kingdom truth, but its *value* and its *personal appropriation* which are emphasized. To realize its value makes the discoverer determined to possess it at any cost. Salvation is a gift, as we have seen in John 4, but no man gets it who will not gladly for it part with all things else. Compare Mark 10²⁸⁻³⁰; Luke 14³³.

The other interpretation, which makes the church the treasure and the pearl, and God the one who buys it by giving His own treasure, His Son, to secure it, contains another great truth, but one which does not have as much fitness to the connection or as close application to the hearers.

b. The dragnet. 47-50.

This closing parable in the series resembles the second, but lays the emphasis on the separation, while that emphasized Satan's method of imitation. As the series of seven have reference to the Kingdom of heaven in this age, so this last one fitly pictures "the consummation of the age." (See R. V. margin.)

The one glimpse into what lies beyond (v. 50) emphasizes the warning of vs. 9 and 43.

Seventh Day

(8) The disciples' responsibility. 51, 52.

Why did they not ask the interpretation of all the parables? Did they really understand them as well as they claimed to?

The scribes were the copyists and expounders of the Old Testament. What was needful for them if they were now to teach truth? What is needful for all who would teach others? Compare I Cor. 2¹⁴⁻¹⁶.

Stalker, paragraph 89.

REVIEW

1. Recall the miracles of this period and notice how they increase in power.
2. Why did Jesus now begin to teach in parables? Why not before this?

3. Give the central truth in each of these seven parables. Show how there is a progress in their teaching. Group the last six in pairs. Why does the seventh, which mates with the second, come last?

4. Which were spoken to the multitudes? Which to the disciples? Which were interpreted? Which were not?

STUDY ELEVEN

VI. THE LORD OF NATURE AND OF DEMONS.

Mark 4³⁵—5²⁰

First Day

1. *The Weary Worker.* 35-38.

What shows how tired He was? What caused it? Was He subject to the laws that control physical and mental exertion?

2. *The Commander of Wind and Wave.* 39-41.

Why is the Sea of Galilee peculiarly subject to sudden storms? A study of the physical features of its surroundings will make this clear.

What interests were at stake, dependent on the safety of this boat? Could it sink, and its occupants perish? What did the fishermen themselves think on this point? With Christ in one's life is there ever need to fear, even though storms rage about it?

They called Him Teacher; what more did they find Him to be? Hitherto, except at Cana, His mighty works have been wrought upon the bodies and minds of men and women; now He rules the blind, involuntary forces of nature. Why did His disciples fear? What conclusion did they draw? What must we? How does the scene show, in impressive contrast, the two sides of Jesus' nature?

Second Day

3. *The Fiercer Human Tempest also Calmed.*
5¹⁻¹³.

(1) The place.

Midway on the eastern shore of the Sea of Galilee are ruins which Dr. Wm. M. Thomson,

author of "The Land and the Book," has identified as Gersa. All the conditions fit the narrative. There is good pasture on a mountain slope, from which a steep bank leads to a narrow beach, which drops at once into deep water.

(2) The man with the legion. 1-5.

Here we see demon possession at its worst.

When Satan has free rein in a man's life he makes him an untamable beast, lost to decency, a terror to society, destroying his own body and soul, and dwelling already with the dead he is to join.

How is this military term "legion" particularly appropriate?

(3) The One whom even demons obey. 6-13.

What convictions do these demons have in regard to Him? In regard to His relation to them? In regard to His authority over them?

How does their request to enter the swine agree with their nature? Why Jesus permitted it will be clearer when we learn something about the swine owners.

Third Day

(4) The effects of the miracle. 14-20.

How complete is the transformation of the demoniac? Why did Jesus not take him with Him? How did he become Jesus' representative and witness in the very district that excluded Jesus Himself?

What strange effect did the cure have on the people? v. 15. Which statement of v. 16 made most impression upon them?

Was the destruction of the swine a judgment or a warning? What must be done to arouse men who care more for swine than they do for One

who can overthrow Satan and free men from his terrible slavery?

VII. THE SENDING OUT OF THE TWELVE APOSTLES.

Matt. 9³⁵—10⁴²

Fourth Day

1. *The Needy Fields.* 9³⁵⁻³⁸.

What double picture did the people present to the eyes of Jesus? What was needed? How was the need to be supplied? To attempt to meet it in any other way is now, as then, useless because fruitless.

2. *The Appointed Workers.* 10¹⁻⁴.

How did they really answer their own prayers?

How had they been prepared for this new responsibility? What authority was given them? Is this authority still given to workers appointed by the Master?

How were the apostles sent out? Notice the grouping of the names and compare Mark 6⁷. What was the advantage in this method?

Fifth Day

3. *The Commission.* 10⁵⁻⁴².

(1) Their field and work. 5-15.

Why to the house of Israel only? Was there any likelihood of their going to Gentiles?

Was their message a new one? What did it include? Why not more?

What were they to do for the people? In what spirit? How were their needs to be supplied? What principle underlies vs. 9 and 10? Was this

rule to be literally obeyed always and everywhere? Compare Luke 22 ²⁵, ²⁶.

How was their entrance into every place to serve as a test for it?

(2) "Forewarned, forearmed." 16-23.

Does this paragraph refer to the present or the future experiences of the apostles? Their first tour, then, was only a beginning of life-long service.

How was persecution to be regarded as an opportunity? What help was promised? This is Jesus' third mention of the Holy Spirit. Recall the first; and find the second in Mark 8 ²⁹.

Why did Jesus, at the very time when His movements were followed by thronging multitudes, anticipate such experiences for His followers? How were they to be met? How were they to end? v. 23. Compare Matt. 16 ²⁷, ²⁸. Why merely *mention* now this great event?

Sixth Day

(3) The secret of courage. 24-33.

Did Jesus say "go" or "follow"? To what did He refer in v. 25? See Matt. 12 ²⁴, which, although it follows in Matthew's narrative, had in fact preceded. This we know from Mark and Luke, who follow the order of time, as Matthew does not.

This explains also why we have studied Matt. 13 before Matt. 10.

Who are not to be feared? Why not? Whom only should we fear? v. 28. Compare Heb. 10 ³¹ and II Cor. 5 ¹¹. And when we know Him as Father, what suppliants fear? 29-31.

How must every true follower show his courage? 32, 33.

(4) The Leader's claim. 34-39.

What ties must give way before it? Were

such separations what Jesus desired? What made them inevitable?

What new and strange word first appears in v. 38?

What is meant by "finding" and "losing" in v. 39? Compare Matt. 16²⁵.

(5) The disciples' reception. 40-42.

Were they to go alone? Whom did they represent?

Whose blessing rested on those who welcomed them?

Seventh Day

4. *The Effect of Their Labors.* Mark 6¹²⁻³⁰.

(1) In general. 12-15.

Did they accomplish all they had authority to do? Compare Matt. 10⁸. Did they later? Why did they use remedies (oil) when Jesus did not? Compare Luke 10³⁴.

Explain the popular opinion regarding their work. v. 15. Compare John 1^{21, 25}; Deut. 18^{15, 18}.

(2) Upon Herod Antipas. 16-29.

The incident described here, which had recently occurred, explains Herod's guilty conscience and superstitious fears. What does it show as to his character? How was this tragic end, though cruel and unrighteous, a fitting one for John?

Stalker, paragraphs 105, 106.

REVIEW

1. Over what and over whom have we here seen Jesus exercising authority?

2. Why did the disciples fear the storm? Why fear the Ruler of it?

Why did the Gerasenes fear the demoniac?
Why fear his Deliverer?

What did Jesus teach the apostles regarding fear?

3. How did Jesus show that He was not blinded by His present popularity?

4. Which of Jesus' instructions to the Twelve had special application to them? Which apply to all whom He commissions to serve Him?

STUDY TWELVE

VIII. THE MIRACLE OF BOUNTY AND THE TRUTH IT SIGNIFIED. Mark 6 ³⁰⁻³⁴; John 6 ¹⁻⁷¹

First Day

1. *The Trip for Rest.* Mark 6 ³⁰⁻³⁴.

What are the Twelve here fittingly called? Why? What do they do? Notice the order of "done" and "taught." Which had evidently been most prominent?

Why did Jesus take them apart? What had Jesus Himself done after a busy day? Mark 1 ³⁵.

Could they escape the crowds? Look at the map of the northern shore of the Sea of Galilee, and see how the people could follow on land, with their eyes on the boat.

How was the day of rest turned into another day of service?

2. *Abundant Food for Hungry Men.* John 6 ¹⁻¹⁵.

(1) The need. 1-6.

What was the season? v. 4. See also v. 10.

How was it always observed? Ex. 12 3, 4, 18.

Why was Jesus in Galilee and not in Jerusalem at this season? See John 7 ¹.

Was there any obligation of hospitality to these uninvited guests? Why would He not send them away hungry? See v. 37.

(2) The disciples' plan. 7-9.

What was all Philip could suggest? What did Andrew see? How are many modern disciples like them? What lesson, which God taught Moses, had they not learned? Num. 11 ²¹⁻²⁸.

(3) The Master's plan. 10-13.

How was it unlike the disciples' suggestion? What may we learn from: (a) The orderly arrangement? (b) The giving of thanks? (c) The distribution? (d) The abundance? (e) The gathering up of the "broken pieces"? The Greek word used for "basket" here refers to the large pannier baskets used on donkeys.

(4) The effect. 14, 15.

What prophet did they mean? See again Deut. 18^{15, 18}.

Why then would they wish to make Him King?

Second Day3. *Deliverance for Men in Peril.* 16-21.

How did this situation differ from the one we have already studied? Mark 4³⁵⁻⁴¹.

The man who had pulled an oar in the boat that night well remembered every detail of wind and wave and distance and fear. vs. 18, 19.

What words of the Lord quieted fear? What followed His admission to the boat? What is the lesson of it all?

4. *The Discussion in the Capernaum Synagogue.* 22-59.

(1) Three questions and one request. 22-40.

a. The questioners. What drew them?

b. The questions. 25, 28, 30 and 31.

(a) What caused the first one?

What did they really want to know?

How does Jesus' answer lay bare their motive? What higher aim does it set before all? Compare with Isa. 55² and Matt. 6³³.

(b) What word used by Jesus suggested their second question? What was the first

work to be done by them and by all? Why? Compare Jas. 2^{22, 23}.

(c) Was the third question reasonable? Why not?

What did their reference to the manna suggest? Which did they want, the gift or the giver?

c. The request. 34.

Was it sincere? Was it intelligently made?

Was it granted? What was necessary in order that it should be?

How could Jesus call Himself "bread"? Why "bread of life"?

Third Day

(2) Teaching that caused murmuring and strife. 41-59.

What caused them to stumble over Jesus' words? v. 42.

What was the real reason for their unbelief? v. 45.

How was the manna only an imperfect illustration of the true bread from heaven?

Compare their difficulty in v. 52 with that of Nicodemus. John 3⁴ and ⁹. Show how Jesus meets it here, as there, by reaffirming the fact, which must be believed even though one cannot explain the process. How can we understand it better, since Jesus' death, than those could to whom this was spoken?

5. The Sifting of Disciples. 60-71.

What fact was to illuminate this "hard saying"? v. 62.

How can His followers live with and by reason

of their ascended Lord? v. 68. Matt. 28²⁰; John 15^{4, 5}.

What held the Twelve when others deserted?

How was even the chosen band to hold a worse-than-deserter?

Which parable in Matt. 13 does this fact illustrate?

What does Jesus' calm foreknowledge of how men would act under such teaching as this show regarding Himself?

Stalker, paragraphs 132-135.

SECOND GENERAL REVIEW

Fourth Day

1. Recall the three periods studied thus far.

Show how the title given to each is appropriate.

2. What was announced regarding John before his birth? How have we seen these announcements fulfilled in his career?

3. *Above* the line drawn below place where they belong the following events in John's career: Baptizing Jesus; "Behold the Lamb of God"; "He must increase"; Imprisonment; Death.

Underneath the line locate these events in Jesus' career: Baptism; Enlistment of First Disciples; Cleansing of Temple; Baptizing in Judæa; Rejection at Nazareth; Sending Out of the Twelve; Feeding the Multitude.

JOHN

Period of Introduction			Period of Widening Influence		
A. D. 27	Feb. April Passover	A. D. 28	April Passover	A. D. 29	March Passover

JESUS

[Reproduce this on a sheet of paper large enough to avoid crowding.]

The facts thus tabulated will show clearly how John's life work was connected with that of Jesus.

Fifth Day

4. Was John's life a success? Why? How is "the least in the Kingdom of heaven" greater than he?

5. What songs are connected with the birth of Jesus? What shadows were mingled with the joy even at His birth?

6. Why was the period of preparation so much longer than the active ministry? Why was the first year of the ministry so much quieter than the second?

7. Mention in order the principal miracles of which we have studied. How do they show a constant increase in Jesus' power? How do they set forth in object lesson what He came to do?

Sixth Day

8. What did Jesus declare about Himself: (1) To Nicodemus? (2) To the woman at Jacob's well? (3) To the rulers when first charged with Sabbath-breaking? (4) To His own townspeople? (5) To those who "ate of the loaves and were filled"?

9. Where did Jesus first meet His leading disciples? When and how did He call them from their business? When and how did He choose the Twelve? What instructions did He give them when He first sent them out? What miracle did He work *for* them? What miracle did He work *through* them?

10. What are the principal teachings of Jesus about the Kingdom of heaven in the Sermon on the Mount? In the Sermon in Parables?



"AND HE LAID HIS HANDS ON EVERY ONE OF THEM AND
HEALED THEM."





Seventh Day

11. How has Jesus thus far shown: (1) His courage? (2) His tenderness? (3) His dependence upon the Father? (4) His knowledge regarding the future? (5) His authority to make laws, command nature, demons and men?

12. What has He taught about: (1) His own death? (2) Worshiping God? (3) Persecution? (4) The Holy Spirit?

IV

THE PERIOD OF MISUNDERSTANDING AND OPPOSITION

FACTS ABOUT THE PERIOD

Events Included

From the first opposition in Galilee to the first attempt to stone Him in the Temple.

Time

From April to October, 29 A. D. From Passover to Tabernacles.

Scriptures

Matt. 15—18; Mark 7—9; Luke 9¹⁸⁻⁵⁰; John 7¹⁻¹⁰²¹.

Places

Capernaum, borders of Tyre and Sidon, borders of Decapolis, parts of Cæsarea Philippi, Jerusalem.

Characteristics

Growing opposition, met by plainer and more searching teaching. Retirement from Galilee to Gentile regions, where a miracle here and another there serve to show who He is and what He does. Fuller instruction of disciples regarding Himself and His death. A glimpse of His Divine glory. Appearance as teacher in the Temple, declaring the truth about Himself and His opposers.

OUTLINE OF THE PERIOD

I. Opposition in Galilee; Journeys to Phœnicia and Decapolis

1. *The Commandment of God and the Tradition of Men.* (1) The spies from Jerusalem and their charge. (2) Plain speech for false men. (3) The real source of defilement.

2. *In the borders of Tyre and Sidon.* (1) The secret journey. (2) A Gentile woman's triumphant faith.

3. *Through Decapolis.* (1) The healing of the deaf and dumb. (2) The injunction to silence disobeyed.

II. At Cæsarea Philippi and Mount Hermon. The Transfiguration

1. *The Great Confession.*

2. *The Stinging Rebuke.*

3. *The Transfiguration of Jesus.* (1) The witnesses. (2) The heavenly radiance. (3) The heavenly visitors. (4) The heavenly testimony. (5) The true Elijah.

III. At the Feast of Tabernacles. The Living Water and the Light of the World

1. *The Secret Journey to the Feast.*

2. *First Appearance as Teacher in the Temple.*

3. *Proclaiming the Truth in the Teeth of His Foes.*

4. *The Great Invitation on the Last Day of the Feast.*

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5. *Another Teaching: Jesus the Light of the World.*

6. *Christ's Freeman and Satan's Bondmen.*

7. *The Climax of the Teaching and its Outcome.*

STUDY THIRTEEN

I. OPPOSITION IN GALILEE. JOURNEYS TO PHœNICIA AND DECAPOLIS. Mark 7¹⁻³⁷

First Day

1. *The Commandment of God and the Tradition of Men.* 1-23.

(1) The spies from Jerusalem and their charge. 1-5.

When Jesus did not go up to Passover, who came to Galilee to watch Him?

Tradition (literally "handed down") was the term for the oral law, said to have been given to Moses, and handed down from one generation of rabbis to the next. The Talmud ("doctrine") was founded upon it. The object of this particular precept about washing was to prevent contamination from any possible contact with Gentiles. It was not a rule of cleanliness but of formal religion.

(2) Plain speech for false men. 6-13.

Hypocrites (literally "mask-wearers"); how does the passage from Isaiah describe them? What makes worship from such men a hollow mockery? When had Jesus first used the word? Matt. 6². Now to their very faces He calls these men by it. What price must He pay for such courage? For whose sake did He do it?

When their "tradition" and the commandment of God conflicted, which did they follow? How did they evade the support of parents?

(3) The real source of defilement. 14-23.

Again a parable for the multitudes; explanation of it for the disciples. Should they have needed it?

Notice the last clause of v. 19, R. V. How did Jesus by this teaching cancel the law of clean and unclean food? Lev. 11 ^{46, 47}. Why was that law, which separated Jew from Gentile, no longer to be observed?

What new teaching now took its place? vs. 20-22. How is this similar to His use of Old Testament commands in Matt. 5 ²¹⁻⁴⁸?

Second Day

2. *In the borders of Tyre and Sidon.* 24-30.

(1) The secret journey.

Locate these two great seaport cities. As He went from Judæa to Samaria and found faith (John 4), so now, when even Galilee is no longer friendly, He turns to the Gentiles and finds it.

Why try to hide Himself? Why was it impossible?

(2) A Gentile woman's triumphant faith.

What led her to seek Him out?

Why did Jesus apparently rebuff her?

Notice the "first." Recall Matt. 10 ⁶.

Her answer shows a woman's ready wit—and what more? What did it secure for her? What should the disciples have learned from the incident?

Third Day

3. *Through Decapolis.* 31-37.

This was another Gentile region southeast of the Sea of Galilee, including ten cities first settled by Greek soldiers from the armies of Alexander the Great.

(1) The healing of the deaf and dumb. 32-35.

How was each step in the cure calculated to fix the man's interest and awaken his faith?

Why did Jesus sigh? His sighing is never referred to except here and in Mark 8¹². Later in John 11²³ we have the stronger word "groan." Why should His spirit now be sad?

If this man was a Gentile, as seems probable, how was his condition typical of the Gentile world? What does Jesus' method teach us as to how its deafness to God and dumbness in His praise must be healed?

(2) The injunction to silence disobeyed. 36, 37.

Why did Jesus not wish to be crowded again by sick people seeking healing?

How was their testimony a true one? What would have been better? See I Sam. 15²².

II. AT CÆSAREA PHILIPPI AND MOUNT HERMON.

THE TRANSFIGURATION. Matt. 16¹³—17¹³

Fourth Day

1. *The Great Confession.* 16¹³⁻²⁰.

Again in Gentile territory. Cæsarea Philippi, named after the emperor and Herod Philip, its ruler and builder, was beautifully located on one of the three sources of the Jordan, at the foot of Mount Hermon. He does not enter it, but in its neighborhood devotes Himself to further teaching of the Twelve.

What did men think of Jesus by this time? How may we account for these different impressions?

Whose opinion regarding Him concerned Jesus most? Why?

How was Peter's confession far in advance of what others had declared? How had he reached it?

What was now possible for him? See the R. V. margin for the play upon words in v. 18. Here Jesus first mentions His church. Built upon the Son of God and composed of those who, like Peter, believe in His Messiahship and Divinity, no counsels ("gates") of the under-world can ever overthrow it.

To Peter himself Jesus promised the place of steward ("the keys") in His Kingdom. Compare Luke 12 ⁴¹, ⁴². In the only other mention Jesus makes of "the church" (Matt. 18 ¹⁷⁻²⁰) He promises to the other apostles what He here in v. 19 promises to Peter, that their deeds on earth shall be supported by power from heaven.

The time to proclaim Him as the Messiah has not yet come (v. 20) while the people hold such views as were shown in John 6 ¹⁵.

Fifth Day

2. *The Stinging Rebuke.* 16 ²¹⁻²⁸.

Now that His apostles have at last come to believe in Him as the Messiah and the Son of God, they must learn the other truth, that He must be "lifted up" for men.

The approval has evidently turned Peter's head. What does he now dare to do? Was it well meant? What was wrong about it? Why does Jesus rebuke him so sharply? What has "the stone" now become?

If Jesus is to die for others, what is necessary on the part of His followers? When had He first taught them this? Recall Matt. 10 ³⁸, ³⁹. Why is it a hard lesson to learn? How does v. 26 throw light upon it?

What for Jesus follows death? What for His followers? v. 27. What may even precede death? v. 28.

Stalker, paragraphs 137, 138.

Sixth Day**3. *The Transfiguration of Jesus.* 17¹⁻¹³.****(1) The witnesses. 1.**

Once before (Mark 5³⁷) these three were specially privileged. Notice that Peter is not excluded, even though he has been rebuked.

When were they to tell of this scene?
v. 9. Not until then could it be understood.

If the "high mountain apart" was in the region of Cæsarea Philippi, it must have been one of the spurs of Mount Hermon.

(2) The heavenly radiance. 2.

Once and for a little time the bodily tabernacle (John 1¹⁴, R. V. margin) failed to veil the glory that dwelt within.

(3) The heavenly visitors. 3, 4.

Representatives of the law and prophecy which He fulfilled.

Their presence here is proof of the conscious, intelligent and useful life of believers after death.

One rebuke had not stopped Peter from saying impulsive and foolish things. What was wrong with his suggestion here?

(4) The heavenly testimony. 5-8.

What made it needless for Jesus to answer Peter? Whose presence was indicated by the bright cloud? Of whom did the voice speak? To whom? Compare this with the first voice from heaven concerning the Son.

After the glimpse of heavenly glory what remained? Was anything more necessary?

(5) The true Elijah. 9-13.

What inquiry did the sight of Elijah suggest to the three disciples? How did the death of

John the Baptist indicate what must happen to Jesus?

Stalker, paragraphs 139-141.

Seventh Day

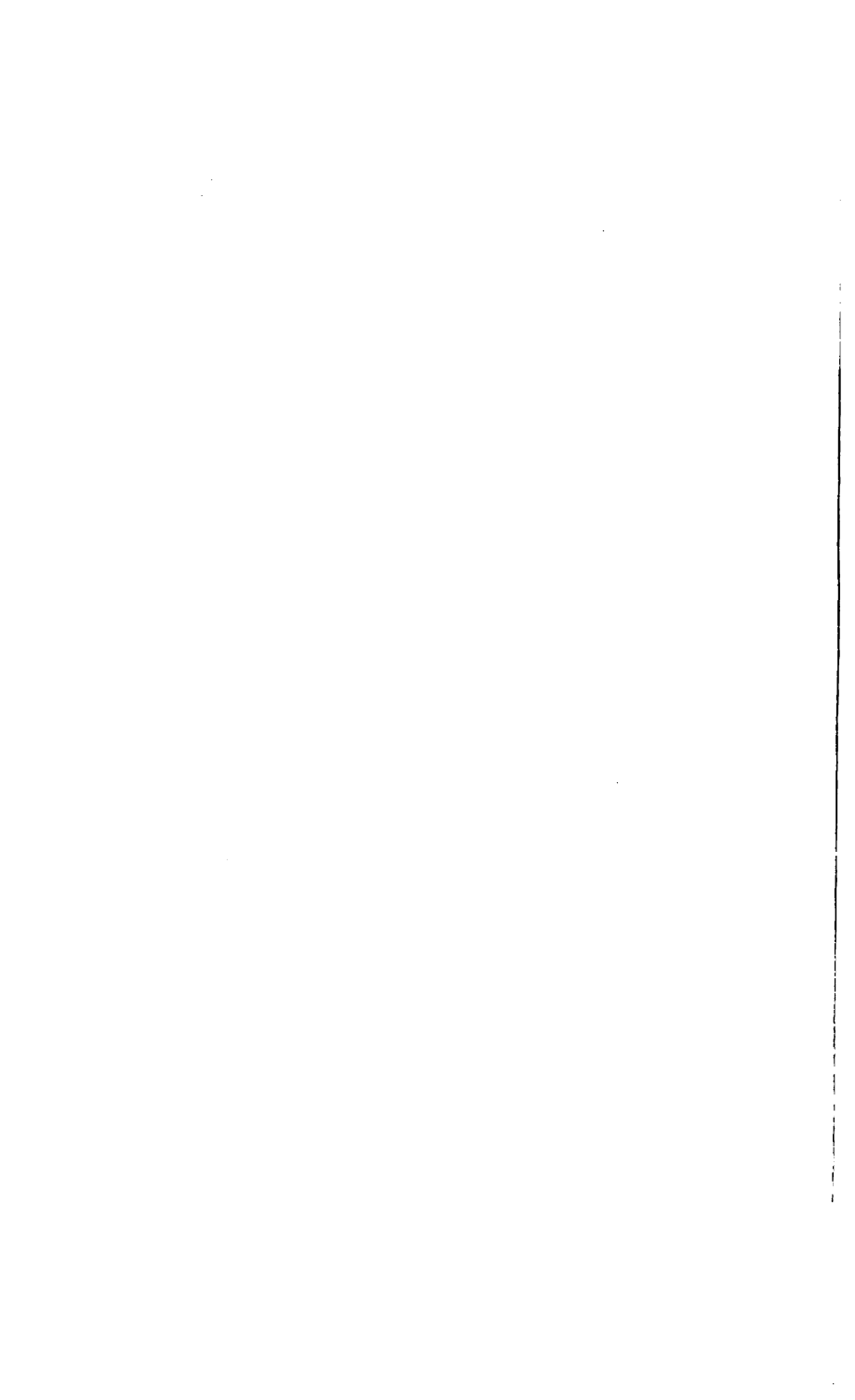
REVIEW

1. What indications in this study of the disciples' misunderstanding? Of the leaders' opposition?
2. What miracles did He work in Gentile regions and why?
3. How do these scenes show Jesus' courage? His sadness? His knowledge of the future? His glory?
4. What does He here teach His disciples about:
(1) The law of food? (2) The true view of life?
(3) His church? (4) John the Baptist?



"AND HE WAS TRANSFIGURED BEFORE THEM."





STUDY FOURTEEN

III. AT THE FEAST OF TABERNACLES. THE LIVING WATER AND THE LIGHT OF THE WORLD.

John 7¹—8⁵⁹

First Day

1. *The Secret Journey to the Feast.* 7¹⁻¹³.

From the parts of Cæsarea Philippi Jesus returns to Capernaum and there (Matt. 18¹), as in distant parts, devotes Himself to His disciples. His brethren, not yet ready to confess themselves as His disciples, and yet evidently believing in His powers, advise a different course. vs. 3, 4. Was the advice sensible? Why was it unacceptable? Kindred who would not risk life to follow Him could neither interfere with His work (Matt. 12⁴⁶) nor give Him counsel.

Tabernacles was a feast of rejoicing, of "harvest home," a memorial of the Divine guidance during the wilderness journey.

Why could not Jesus now go to worship at such a feast? Passover with Him must come first. Tabernacles will have its realization in "the marriage supper of the Lamb."

What was the state of the popular mind concerning Him? How long since He had been in Jerusalem?

Second Day

2. *First Appearance as Teacher in the Temple.* 7¹⁴⁻²⁴.

What had He done on His two previous appearances in Jerusalem since His ministry began? The reformer and healer now appears as teacher.

What did He offer as the one convincing test of His teaching? v. 17.

To what previous work of His does He now (v. 23) refer? John 5¹⁻⁹. How does His reference to Moses answer their criticism of it in John 5¹⁰? What did He read in the faces of the leaders? vs. 19 and 23. The word "wroth" in v. 23 might be literally translated "bitter as gall." How did the multitude show themselves influenced by the leaders? v. 20. See Mark 3²². What warped their judgment? v. 24. Compare Lev. 19¹⁵.

Third Day

3. *Proclaiming the Truth in the Teeth of His Foes.* 7²⁵⁻³⁶.

What puzzled some of His Jerusalem hearers? vs. 25-27. What further light did Jesus give them? vs. 28, 29. What influenced the more open-minded? v. 31.

For the first time, in v. 32, we have "chief priests and Pharisees" moving together to silence Him. In v. 30 John tells us why they could not now succeed.

To the truth of His Divine commission (vs. 28, 29) Jesus now adds the truth of His approaching departure and separation from them. Why could they not go where He was to go?

Who were later to go in His name to "teach the Greeks"? See Acts 18⁴⁻⁶; Rom. 1¹⁸, etc.

Fourth Day

4. *The Great Invitation on the Last Day of the Feast.* 7⁸⁷⁻⁸².

As a memorial of the flow of water from the rock in the wilderness, the high priest, on the last day of the Feast of Tabernacles, poured water, brought

from the Pool of Siloam in a golden pitcher, into a funnel attached for the purpose to one corner of the great altar of sacrifice. For a full account see Ederheim's "Life and Times of Jesus the Messiah," Book IV., Chap. VII.

It was just after this ceremony, we may conclude, while the temple courts were thronged with worshipers, that Jesus cried, in the hearing of all, the invitation of v. 37 and the promise of v. 38. How was the message appropriate to the hour? How did it show marvelous courage? What must He be who could make such an offer and such a promise? What had to occur before it could be fulfilled? v. 39.

Notice now the effect of such teaching upon different hearers:

- (1) Upon the multitude. vs. 40-44.

How did ignorance about Jesus prove a stumbling-block to them?

- (2) Upon the officers. vs. 45-49.

What made their testimony peculiarly convincing? What had the Pharisees to urge against it? Is this still a reason with many for rejecting Jesus? On whom does it really reflect?

- (3) Upon Nicodemus. vs. 50-52.

For what did he plead? What taunt was all he got in reply? And their half-truth was after all a falsehood. See II Kings 14²⁵. Jonah was from a village in Galilee near Jesus' own home. But Jesus Himself was not really of Galilee as they thought He was.

Fifth Day

5. *Another Teaching. Jesus the Light of the World.* 8¹²⁻³⁰.

The incident in 8¹⁻¹¹, although doubtless a true narrative of a real occurrence, is not found in the earliest manuscripts of John's Gospel. The teaching

which follows it probably took place on what was known as "the Octave," the eighth day of the Feast of Tabernacles. Lev. 23³⁶. That Jesus, after the occurrences of the preceding day, should again enter the Temple to teach shows how determined He was that none should remain in darkness for lack of light. The figure of v. 12 was doubtless suggested by the two great candelabra, 75 feet high, which stood in the Treasury, the women's court, on which great lamps burned each night of the feast to commemorate the pillar of fire in the wilderness.

How did the Pharisees answer this announcement? Why did they argue with Him rather than seize Him? Compare v. 14 with John 5³¹. How are both true? Why does He lay such stress on whence He came and whither He went? How did these prove who He was?

How did the Pharisees show their ignorance of His Father? How did He now still more plainly declare the difference between them and Him? vs. 23, 24.

What was necessary in order that all men should really know Jesus? v. 28. What words of His led many to believe on Him? Should they not have the same effect to-day?

Sixth Day

6. *Christ's Freeman and Satan's Bondmen.* 8³¹⁻⁴⁷.

See how Jesus, even in the hour of His own danger, takes pains to strengthen feeble faith. v. 31.

In view of their national history, how could Jews make such a boast as that of v. 33?

How sweeping and yet how true is the statement of v. 34! For the meaning of v. 35 compare Gal. 4³⁰.

How does every man show whose seed is in him? v. 39. What are the marks of the devil's sons? v. 44.

Think of the matchless courage of the Teacher who uttered such words to men whose hatred must have been written on every face. Why did He do it?

What challenge did He issue to them and to all men? v. 46.

Seventh Day

7. *The Climax of the Teaching and its Outcome.*
8 48-59.

Why did they make such charges as those of v. 48? How did Jesus answer them?

How did He promise to save men from the wages of sin as well as from its bondage? v. 51.

They were unwilling to regard Him as greater than Abraham and the prophets. Yet Jesus declared what concerning Abraham? v. 56. How could this be true? Compare Heb. 11¹³.

And then Jesus reached the climax of the day's teaching by the declaration of v. 58. The verbs are different as well as the tenses. Abraham *was born*, but Jesus applies to Himself the verb that belongs to the infinite Jehovah. Regarding it as blasphemy, they would have stoned Him on the spot, without even a hearing, but again as before He went free, for "His hour was not yet come." v. 20.

REVIEW

1. How does Jesus, throughout this appearance at Tabernacles, endeavor to save the Jews from destroying themselves by rejecting Him?

2. If these men had desired above all else to do the will of God, could they have misunderstood and rejected Jesus? Why not?

104 *MISUNDERSTANDING AND OPPOSITION*

3. How do their objections to Jesus compare with those that keep men from Him to-day?

4. What great declarations regarding Himself does Jesus make in these two chapters?

V

THE APPROACH TO THE GOAL

FACTS ABOUT THE PERIOD

Events Included

From His final departure from Galilee to His last arrival at Bethany.

Time

From November, 29 A. D., to March 31, 30 A. D. The latter date is fixed from the dates of the Jewish Passover in that year.

Scriptures

Matt. 19, 20; Mark 10; Luke 9⁵¹—19²⁸; John 10²²—12¹.

Places

Peræa, with one journey to Jerusalem, another to Bethany and once more, and finally to Jerusalem.

Characteristics

Widespread activity in a new region, with the co-operation of an enlarged force of heralds. Teaching rather than miracles, yet at Bethany the greatest and most convincing of all His "signs." Emphasizes to His disciples His death and His coming again, to His opposers His oneness with the Father. Teaches and illustrates the love of God for the lost.

OUTLINE OF THE PERIOD

I. In a New Field—Beyond Jordan

1. *Farewell to Galilee.*
2. *The Seventy Heralds.* (1) Their commission. (2) Their report.
3. *The Life that Now Is and That which is to Come.* (1) The selfish interrupter and his lesson. (2) The antidote for worry.
4. *The Lord's Return.* (1) Ready for the bridegroom. (2) The steward's duty in his Lord's absence.
5. *The Lord's Baptism of Fire.* (1) Fiery testings and separations. (2) The application to the multitudes.

II. At the Feast of Dedication

1. *A Plain Declaration of His Oneness with the Father.*
2. *The Charge of Blasphemy Answered.*
3. *The Return to the Place of Early Faith.*

III. In Peræa Again. The Threefold Parable of Love for the Lost

1. *The Occasion for it. The Charge of the Critics.*
2. *Seeking and Welcoming the Lost.* (1) The shepherd seeking his lost sheep. (2) The woman finding her lost coin. (3) The father welcoming his lost son.

IV. The Journey to Bethany to Raise Lazarus

1. *Sorrow in the Home that Jesus Loved.* (1) The simple, trusting message. (2) The trying delay.

2. *The True Messenger of Comfort.* (1) The interviews with Martha and with Mary. (2) The sympathetic and powerful Friend. (3) The voice that rules the spirit world.

3. *The Effects of the Miracle.* (1) Upon the on-lookers. (2) Upon the rulers. (3) Upon Jesus' movements.

V. The Last Journey to Jerusalem

1. *The Blessing of the Children.*

2. *The Testing of the Young Ruler.* (1) The question and its answer. (2) The one thing lacking. (3) The handicap of riches.

3. *The King's Blessing for Beggar and Publican.* (1) The prophecy of the King's reception at His capital. (2) The reward of Bartimæus' faith. (3) The salvation of Zacchæus.

STUDY FIFTEEN

I. IN A NEW FIELD—BEYOND JORDAN. Luke 10 1-20; 12 13-59

First Day

1. *Farewell to Galilee.* Matt. 19¹; Luke 9⁵¹.

Luke indicates the goal; Matthew the region through which He is now to make His way toward the goal.

2. *The Seventy Heralds.* Luke 10¹⁻²⁰.

- (1) Their commission. 1-16.

Their appointment shows that, in spite of the rulers' opposition, Jesus has many followers ready to do His will. What does the sending out of so many suggest as to His own labors at this period? Is the number significant? See Num 11^{24, 25}; Matt. 18²². The product of two numbers which signified completeness (*seven* days, weeks, lamps, etc.; *ten* commandments, talents, virgins, etc.), it stood for the heralding of the king to *all men*. What does the method indicate as to the way of advancing His Kingdom in all lands and in every age? Think especially of the last clause in v. 1.

Compare the instructions Jesus here gives with those already given to the Twelve. See Study Eleven; Matt. 10. What point is emphasized and enlarged? vs. 11, 12. His Galilean ministry being now ended, He sounds the doom of the cities that have wasted their opportunity. vs. 13-15. What great truth about responsibility underlies this note of warning?

What is the basis of confidence for every messenger of Christ? v. 16.

(2) Their report. 17-20.

Their success Jesus takes as prophetic of Satan's overthrow—that he shall be cast out of earth as he has already been cast out of heaven.

To another promise of protection, v. 19, He adds a warning against the peculiar peril of success, v. 20.

The deepest and purest spring of joy is not what we do for the Lord but what He does for us. Why?

So even Jesus finds His joy in what the Father does. See v. 21.

Stalker, paragraph 142.

Second Day

3. *The Life that Now Is and That which is to Come.* Luke 12¹³⁻³⁴.

(1) The selfish interrupter and his lesson. 13-21.

The work of the Seventy showed its effects in the myriads who thronged Jesus during His progress through Peræa. See 12¹. What must we think of a man who would interrupt such an open-air sermon as Jesus was preaching with such a request as that of v. 13? With what warning did Jesus answer it? With what masterly character sketch? How did this rich man show that he deserved the title of "fool"?

(2) The antidote for worry. 22-34.

What lessons may a disciple learn from the birds and the fields about him? What will anxiety certainly *not* do? v. 25, R. V. When had Jesus before taught the great truth of v. 31? What heavenly treasure may we all have?

4. *The Lord's Return.* Luke 12 ³⁵⁻⁴⁸.

(1) Ready for the bridegroom. 35-40.

This paragraph refers to several Oriental customs. For the meaning of girding the loins see I Kings 18 ⁴⁶ and I Peter 1 ¹³. The bridegroom's return is later more fully described in Matt. 25 ¹⁻¹³. The supper of v. 37 is elsewhere called the "marriage supper of the Lamb," Rev. 19 ⁹. The watches of v. 38 are those in which men would naturally sleep most soundly. The "digged through" of v. 39 (R. V. margin) is the fitting word for houses made of earth or of rough stones and mortar. The lesson of it all is the need of *constant* readiness and watchfulness.

Third Day

(2) The steward's duty in his Lord's absence. 41-48.

Notice the expressive adjectives of v. 42. Both qualities are essential in one who represents Christ. What are the special temptations connected with "a little brief authority"? v. 45. What parable of Matt. 25 develops the thought of vs. 43 and 44?

What is the measure of every servant's responsibility? v. 48.

5. *The Lord's Baptism of Fire and its Effects.* Luke 12 ⁴⁹⁻⁵⁹.

(1) Fiery testings and separations. 49-53.

Again Jesus' mind turns to the cross. Why does He speak of it as a baptism? See Mark 10 ³⁸. What is His own feeling regarding it? v. 50. Why was it certain to cause divisions? Where before had Jesus taught the disciples the same truths we here find in vs. 51-53?

(2) The application to the multitudes. 54-59.

What signs of coming change did He wish the multitudes to discern in His teaching and His movements? The weather signs of vs. 54 and 55 are those of Palestine, where showers come from the Mediterranean and heat from the desert.

To be ready for His second coming in judgment one must not fail to meet Him at the cross. For vs. 58, 59 compare Matt. 5^{25, 26}.

II. AT THE FEAST OF DEDICATION. John 10²²⁻⁴²

Fourth Day

1. *A Plain Declaration of His Oneness with the Father.* 22-30.

In spite of the attempt to stone Him on His last visit (John 8⁵⁹) we find Jesus once again at Jerusalem.

The Feast of Dedication was instituted by Judas Maccabæus in 164 B. C., when the temple and the altar, which had been desecrated by Antiochus Epiphanes, were cleansed and rededicated. It lasted for eight days and its manner of observance closely resembled that of the Feast of Tabernacles. What hopes would it naturally stir in the minds of the Jews? What bearing may these hopes have had on their question in v. 24?

How had Jesus already declared His Messiahship? See John 8^{56, 58}. What should have convinced them of it? v. 25. Why had they not believed? What was true of His followers? vs. 27-29. Why? v. 30.

2. *The Charge of Blasphemy Answered.* 31-39.

How did the reference to Ps. 82 silence them? If judges, who represented Jehovah, might be spoken of as gods, how much more should He be called the Son of God, whose works proved that the Father was in Him.

Again, as at Nazareth (Luke 4³⁰) and at the Feast of Tabernacles (John 8⁵⁹), He escapes premature death at the hands of foes.

3. *The Return to the Place of Early Faith.* 40-42.

What happy memories would be here recalled? And what new exhibition of faith must have greatly refreshed His spirit?

III. IN PERÆA AGAIN. THE THREEFOLD PARABLE OF LOVE FOR THE LOST. Luke 15¹⁻³²

Fifth Bay

1. *The Occasion for it. The Charge of the Critics.* vs. 1, 2.

As in Galilee, Luke 5^{29, 30}, so here also we find the murmurers. And as there the murmurings led Jesus to one of the clearest declarations of His mission, Luke 5^{31, 32}, so here it draws out what Farrar truly calls "a divine epitome of the wandering of man and the love of God such as no literature has ever equalled."

2. *Seeking and Welcoming the Lost.* 3-32.

(1) The shepherd seeking his lost sheep. 3-7.

The figure of the shepherd is not new; see Matt. 9³⁶; John 10¹¹. The new thought is the emphasis on the care he is willing to devote to a single lost sheep. The *one* lost from the fold needs him more than the ninety and nine within it.

(2) The woman finding her lost coin. 8-10.

As the story of the shepherd would appeal to men so this would interest women. The former emphasizes the helplessness of the wanderer, and the pity and self-forgetful love of the Saviour;

this, by the lamp and broom, the thoroughness of the search for what might seem of small value but is the owner's peculiar treasure. As the woman is elsewhere in the New Testament used as the figure of the church, so the double picture here may well suggest *our* responsibility to follow Christ in seeking out the lost ones.

Sixth Day

(3) The father welcoming his lost son.
11-32.

Back of all searching for the lost, and inspiring it, is the Father's heart of love; see John 3¹⁶.

Here we have:

a. Separation. 11-13. The demand for independence of God. V. 12 is a demand, not a request, as illegal as unfilial. Why was it then granted?

b. Sin's wages. 14-16. The word "prodigal" is not in the parable, but the idea of sin's wastefulness is plainly here. And what more? What only did "the far country" do for him? Of what else was there a famine as well as of food?

c. Repentance. 17-20. Sin had crazed him. He comes to himself—to sound sense—when he realizes his condition, recognizes his sin, resolves on return to his father, acts on his resolve and without excuse confesses his wrongdoing and unworthiness. Resolved to ask only the place of hired servant, his father's welcome makes that plea needless and impossible.

d. The father's welcome. 20-24. This is the heart of the story, for it reveals to us the heart of God. On the watch for the wanderer, with no feeling but compassion, he hastens to give him a father's greeting and a son's place, as the robe and

ring and shoes signify. How complete the contrast between the "far country" and the father's house!

The joy, which the shepherd and the woman shared with friends and neighbors, here finds expression in a feast of rejoicing.

Seventh Day

But the critics need a warning, so here we have also

e. The note of discord. The anger of the elder son. 25-32.

How can we account for the difference of spirit between him and his father?

As in v. 7 Jesus takes the Pharisees at their own estimate of themselves, so here He puts into the mouth of the elder son all that they might claim, whether truly or not, and yet shows how unlike God they really are. Notice how Jesus shows there is still hope for them if they, too, will but "come to themselves." The father is as patient and loving with the proud and self-righteous as he is forgiving and joyous over the return of the wayward.

In each of the three stories of the parable we have loss, restoration, joy. In the first and second, the salvation of the lost seems to depend wholly upon those who seek them, but in the third human responsibility is emphasized also. The *way* of salvation by atonement is not pictured here. That was to be taught later and otherwise.

REVIEW

1. What indications are there of the strenuousness of these last months in Peræa?

2. What did He teach here about: (1) Riches? (2) Worry? (3) Stewardship? (4) His relation to the Father? (5) The Father's heart?

STUDY SIXTEEN

IV. THE JOURNEY TO BETHANY TO RAISE LAZARUS.

John 11 ¹⁻⁵⁷

First Day

1. *Sorrow in the Home that Jesus Loved.* 1-16.

(1) The simple, trusting message. 1-5.

This village is known through all the ages because of two women who lived in it. v. 1. And one of them is known from all other Marys by her memorable deed of loving service (v. 2), referred to here though not described until the next chapter.

They knew Jesus as Lord (v. 3), they kept in touch with His movements so that they knew where to find Him, and they naturally turned to Him in their hour of need.

Notice the form of the message. On what do they rest their hope of help? Notice also what is lacking in it. Why do they make no request?

How does Jesus' answer show that He instantly recognized the opportunity which this illness in the home of believing friends offered to Him?

(2) The trying delay. 6-16.

What alone made it possible for Jesus to delay, when He knew the sorrow His absence was causing? What comfort does this suggest when answers to our own prayers are long delayed?

Of what did Jesus think when He proposed going to Judæa again? Of what did the disciples?

How far may it be true of any man that he "is immortal until his work is done"? What is the light which will prevent his falling? See 9 ^{4, 5}.

Is the word which Jesus here uses for death (vs. 11-14) a new one? See Concordance for

Old Testament passages. Jesus' use of it here makes it forever a favorite term with the Christian. Why?

What were the disciples to gain from the journey? Who, in spite of his dogged devotion, evidently needed it?

Second Day

2. *The True Messenger of Comfort.* 17-44. .

(1) The interviews with Martha and with Mary. 17-32.

How did He secure privacy for them? v. 30. Contrast the quiet conversation with the "consolation" of the visiting Jews. Only truth about Jesus and the resurrection can help those in similar sorrow now.

How do both sisters show what has been the burden of their thoughts in their sorrow? What did Martha know which made His coming stir new hope in her breast? How much did she already know about the resurrection of the dead? What great new truth did Jesus add to this knowledge? How was it an advance on such previous teaching as John 6^{39, 40} and 8⁵¹? What enabled Martha to accept its comfort?

Mary is content to find herself in the one place dearest on earth to her. v. 32. Compare Luke 10^{39, 42}.

Third Day

(2) The sympathetic and powerful Friend. 33-37.

Notice the difference in the words for "weeping" in vs. 33 and 35. Mary, as well as the Jews, "wailed"; Jesus "let the tears flow." But Jesus also "groaned," vs. 33 and 38. Sympathy with the sufferers is mingled with indignation at the

hypocrisy and unbelief which can bring them no comfort.

These Jerusalem people naturally refer to Jesus' last miracle there, John 9, rather than to the raising of Jairus' daughter or the widow's son, performed earlier in Galilee.

(3) The voice that rules the spirit world. 38-44.

Human footsteps guided Him to the tomb and human hands, at His command, removed its covering stone, as human hands also removed the grave-clothes. How was each suggestive of the share we are permitted to have in imparting new spiritual life to the dead souls of men? But from Jesus alone can the new life come.

Why would Martha naturally shrink from having the tomb opened? Of what did Jesus need to remind her? See vs. 4, 23, 25. Why did Jesus pray? Why cry with a loud voice?

How does every detail in connection with the miracle show its reality and its greatness?

Fourth Day

3. *The Effects of the Miracle.* 45-57.

(1) Upon the onlookers. 45, 46.

Why should such a work of power have such differing effects?

(2) Upon the rulers. 47-53.

To what did even His enemies testify?

Unwilling themselves to believe and accept Him, what seemed the only course open to them? How would the unjust death of this one man really destroy instead of save the nation? And yet how was His rejection by the nation to accomplish His mission to the world? Notice how John twice speaks of Caiaphas as high priest *that year*, showing how the nation had already fallen when the place of

spiritual leadership, that should have been held for life under God's favor, had become subject to the caprice of heathen rulers.

(8) Upon Jesus' movements. 54-57.

Retirement to Ephraim, the Old Testament Ophrah, northeast of Jerusalem. Here He awaits the hour when Lazarus' death and resurrection are to be followed by the still more convincing evidence of His own.

Stalker, paragraph 143.

Fifth Day

V. THE LAST JOURNEY TO JERUSALEM. Luke 18 15-48; 19 1-10

Luke tells us of the route (17¹¹) and of numerous incidents and teachings on the way. From these we select:

1. *The Blessing of the Children.* 18¹⁵⁻¹⁷.

Why was the mothers' instinct truer than that of the disciples?

How has the teaching of v. 16 influenced the attitude of their elders toward little children whenever this teaching has gone? How must one resemble a little child in order to enter the Kingdom of God?

2. *The Testing of the Young Ruler.* 18-30.

(1) The question and its answer. 18-21.

On the greatest of all quests, and having found the right teacher, what did he yet need to learn about Jesus? about himself? and about life?

Jesus does not deny that the title "good" belongs to Him, but it must be intelligently given. From the commandments He shows not the way to life, but the way to live after life is obtained.

(2) The one thing lacking. 22, 23.

Jesus' example here shows that it is better not to antagonize or argue, but to set a higher standard. Why did following Jesus, for this man at least, necessitate parting with his property? What is the one thing needful for every one who would follow the Master?

(3) The handicap of riches. 24-30.

The danger of riches has been illustrated in the ruler's case. Now Jesus applies the lesson. To love them and trust in them (see Mark 10²⁵) inevitably shuts one out of the Kingdom. No figure for the impossible could well be stronger than that of v. 25, yet the love of God can displace the love of money wherever it has opportunity. v. 27.

None of the Twelve could ever be called a rich man according to the world's estimate, but each had done what the young ruler shrank from doing. Peter's declaration of this fact is met by the rich promise of vs. 29 and 30. Notice that Jesus uses a different word from the young ruler's. Eternal life is *received*, rather than *inherited*.

Sixth Day3. *The King's Blessing for Beggar and Publican.*
18⁸¹—19¹⁰.

(1) The prophecy of the King's reception at His capital. 31-34.

Notice the increasing definiteness and particularity of His statements. vs. 32, 33. What hid the truth from the disciples' minds?

(2) The reward of Bartimæus' faith. 35-43.

How does this miracle differ from the one in John 9? Lacking sight, how does he make eager and persistent use of hearing and speech? How does his title for Jesus, as well as his petition, show his faith? Notice how his petition changes

from general to specific, a good lesson for all who pray. Notice also what follows his reception of his sight, a good lesson for all who receive any of the King's blessings.

Seventh Day

4. *The Salvation of Zacchæus.* 19¹⁻¹⁰.

Like the young ruler he has riches, but he has paid a higher price for his. A "chief publican" and rich, yet regarded by his fellow townsmen as "a sinner," v. 7, and by Jesus as "lost," v. 10. His very name (Zacchæus=Just) seems a bit of irony when connected with his business.

His approach to Jesus lacks the eagerness of the ruler and the persistent appeal of the beggar. He needs encouragement and Jesus gives it. What more is included in the call of v. 5?

Why is this rich man's response to Jesus' commands so different from the young ruler's? How does he voluntarily offer to do what the ruler would not? The proposal to make restoration was in accordance with the Mosaic law. See Ex. 22¹; II Sam. 12⁶. To set right what has been wrong in a man's dealings with his fellow men is one of the best evidences of a real change in the man himself.

How did Zacchæus show himself a true "son of Abraham"? See Rom. 4¹⁶.

How does the incident finely illustrate the truth of v. 10 with which it closes? How does it show not only that a rich man *can* "enter into the Kingdom of God" but also *how* he must do it?

REVIEW

1. Contrast the two journeys, the secrecy of the one, the publicity of the other, explained by the different purpose in view in each.

2. Notice how the incidents of the last journey show Jesus in contact with all ages and with different classes of people. How does He vary and adapt His method of dealing with each?

3. Jericho was the scene of Joshua's great victory as he led Israel from pilgrimage to conquest. How do these incidents, the only ones recorded in Jesus' ministry as occurring at Jericho, illustrate the power of the same *faith* by which "the walls of Jericho fell down"?

STUDY SEVENTEEN

THIRD GENERAL REVIEW

First Day

1. Mention the five periods in Jesus' life and ministry thus far studied.

2. Give the principal facts connected with His preparation for His life-work: (1) At Nazareth; (2) in connection with John the Baptist; (3) in the wilderness.

3. How did He first enlist disciples? What miracle did He first work and what did it signify as to His mission? What deed and what interview marked His first visit with His disciples to Jerusalem? What interview showed that He was no narrow-minded Jew? What miracle proved that His powers were not restricted to His immediate surroundings? What miracle introduced His claim to be Lord of the Sabbath?

Second Day

4. What city became the headquarters of His Galilean ministry and why? What miracles showed successively His authority: (1) Over unclean spirits? (2) Over fever? (3) Over incurable disease? (4) Over death? (5) Over nature's tumults? (6) Over man's ruin at its worst? (7) Over hunger and need?

5. In His great Sermon on the Mount what attitude did He take toward the law of Moses? What did He emphasize regarding worship? What regarding the testing of men's lives?

6. What did His great sermon in parables show regarding the progress of the Kingdom?

7. What deed of Jesus in the Temple first aroused the opposition of the Jewish rulers? What cure which He wrought in Jerusalem led to open conflict with them? What teaching of His in the Sermon on the Mount must have further inflamed them? What criticism did spies from Jerusalem make against His disciples in Capernaum and how did He answer it?

Third Day

8. What marked the crest of the wave of popular favor in Galilee? What teaching were the people unwilling to accept?

9. What three journeys did Jesus make to the north and east of Galilee? What miracles did He work on the first and second of these journeys? What was each intended to teach? What great confession, great rebuke and great event marked the third of these journeys? How are confession, rebuke, and heavenly revelation all closely connected?

10. For what purpose, after long absence, did Jesus again go to Jerusalem? How were His teachings on this visit connected with the observance of the Feast of Tabernacles?

Fourth Day

11. In what new region did Jesus spend the last months of His ministry? How did He prepare His way? On what subjects did He here teach the crowds that followed Him? With what great parable did He answer the criticism about the company He kept?

12. What three journeys did He make to Jerusalem or its neighborhood during this period? What did He declare in the Temple on the first of these journeys? What great miracle did He work on the second? What incidents took place along the way on the third and final journey?

VI
THE PASSION WEEK

FACTS ABOUT THE PERIOD

Events Included

From His last arrival at Bethany to His death on the cross.

Time

From April 1 to 7, 30 A. D.

Scriptures

Matt. 21—27 ⁵⁶; Mark 11—15 ⁴¹; Luke 19 ²⁹—23 ⁴⁹; John 12—19 ³⁷.

Places

Bethany, the Temple, the upper room, Gethsemane, the palace of Caiaphas, the Roman Prætorium, Golgotha.

Characteristics

To His disciples makes the most intimate revelation of Himself and prepares them to represent Him. To the nation presents Himself as King, is rejected, unjustly condemned and crucified for the world's redemption.

OUTLINE OF THE PERIOD

1. The King's Final Appearances in His Capital

1. *His Royal Entry.* (1) The King's beast. (2) The homage of praise. (3) Inspection.

2. *He Condemns Fruitlessness and Casts out Evil.* (1) Nothing but leaves. (2) The Temple cleansed again.

3. *Lessons in Faith and Forgiveness.*

4. *The Authorities dumb before AUTHORITY.*

II. The Last Passover. The Lord's Supper

1. *Preparation.* (1) The plot of the betrayer. (2) The Master's guest-chamber.

2. *The Passover Meal. Contention at the Table.* (1) The Master's spirit. (2) The disciples' dispute.

3. *The Object Lesson of Lowly, Loving Service.* (1) Removing the earth-stains. (2) Applying the lesson.

4. *The Traitor Indicated and Separated.*

5. *The Lord's Supper.* (1) The new ordinance. (2) The new commandment.

6. *Warnings of Testings Ahead.* (1) For their leader. (2) For all the disciples.

III. Last Words with the Disciples

1. *Comfort for Troubled Hearts.* (1) He goes to prepare heavenly abodes. (2) He reveals the Father to us.

2. *Wonderful Promises for Those Left Behind.* (1) The works of Jesus and even greater. (2) Answered prayer. (3) Another and an abiding Comforter. (4) The indwelling Christ.

3. *The Gift of Peace.*

4. *New Relationships.* (1) The true vine and its branches. (2) No longer servants but friends.

5. *The Lord's Intercessory Prayer.* (1) His one petition for Himself. (2) His requests for His disciples. (3) His requests for all future believers. (4) His summary of His mission.

IV. In Gethsemane. The Agony and the Betrayal

1. *The Hour of Agony.* (1) The place. (2) The depth of the Saviour's suffering. (3) The prayer and its answer. (4) The disciples' failure and warning.

2. *The Hour of Treachery.* (1) The betrayer. (2) The Betrayed.

V. On Trial. Facing Jewish Hatred and Roman Injustice

1. *Before the Jewish Rulers.* (1) The inquisition before Annas. (2) Before the council at night. (3) Peter's denials. (4) The trial at daybreak. (5) The remorse of Judas.

2. *Before Pilate, the Roman Governor.* (1) The accusation. (2) The private examination. (3) First declaration of innocence. The prisoner sent to Herod. (4) Second declaration of innocence. The choice of Barabbas. (5) The cruel mockery of the Roman soldiers. (6) Pilate's last vain efforts to free his prisoner.

VI. Crucified. The Death that Brought Life

1. *On the Way to Golgotha.* (1) The cross-bearer. (2) The daughters of Jerusalem.

2. *On the Cross.* (1) The inscription and the executioners. (2) The scoffing onlookers and the

penitent robber. (3) The friends of Jesus and the sacred trust. (4) The hours of darkness and the departure. (5) The accompanying signs and their effect. (6) The certainty of death and the fulfilment of prophecy.

STUDY SEVENTEEN (Concluded)

I. THE KING'S FINAL APPEARANCES IN HIS CAPITAL.

Mark 11 ¹⁻³³

Fifth Day

1. *His Royal Entry.* 1-11.

John tells us (12¹) that on this last visit to Jerusalem Jesus, as we might expect, made the home in Bethany His stopping place. See also Matt. 21¹⁷ and Mark 11^{11, 12, 19}. Here He spent His last Sabbath on earth, and Mary performed the deed of uncalculating love which will forever keep her memory fragrant. John 12³; Mark 14⁹.

On the day after the Sabbath, now observed by us as Palm Sunday, Jesus entered Jerusalem.

(1) The King's beast. 1-6.

Never before have we read of His riding, but now He must be mounted as a king. See I Kings 1³³ and the prophecy in Zech. 9⁹. The owner of the colt, probably a disciple, gladly recognized the Lord's claim to his property. The message of v. 3 should be, to every follower of Jesus, the Lord's title-claim to anything of his which is needed for the Lord's work. Think what an honor and privilege this man enjoyed in his partnership in the Lord's triumph!

(2) The homage of praise. 7-10.

The two disciples gladly give their garments to saddle the colt, while others carpet the way with theirs. They have caught the spirit of Mary of Bethany and of the owner of the ass's colt.

The crowds join in the welcome of the expected Messiah in the words of Ps. 118²⁶, not real-

izing that the 22d verse of that psalm must have its fulfilment before the 26th. See Mark 12 ^{10, 11}.

Ride on, ride on in majesty!
In lowly pomp ride on to die:
Bow Thy meek head to mortal pain,
Then take, O God, Thy power and reign.
—*Milman.*

Why does Jesus now permit the homage which a year before in Galilee (John 6 ¹⁵) He had refused?

(3) Inspection. v. 11.

How much must have been revealed to that searching look that could not satisfy His pure eyes! Yet He gives one more opportunity to set things right before returning next day in judgment. For us also to-day is a day of grace, with its warning and its purpose. See Titus 2 ¹¹⁻¹⁴.

Stalker, paragraphs 144-149.

Sixth Day

2. *He Condemns Fruitlessness and Casts out Evil.*
12-19.

(1) Nothing but leaves. 12-14.

The condemnation of the fig tree was not because it had leaves out of season, but because it had not the fruit of which the leaves gave promise. It was a faithful picture of the Jewish nation, full of profession, but disappointing Him who sought from it fruits of righteousness. What lesson were His disciples to learn from the scene? What teaching does it convey to all?

(2) The Temple cleansed again. 15-19.

Why did this require still greater courage than the first cleansing on the threshold of His

ministry? Why repeat it when the first cleansing had evidently made no permanent impression?

This time He goes further than before. Worship may be defiled by secularity (v. 16) as well as by hypocrisy and greed. How do the prophecies from Isaiah and Jeremiah (v. 17) show that the nation is ripe for judgment again as in Jeremiah's day?

How did this deed tighten the lines of conflict between Him and the rulers?

Seventh Day

3. *Lessons in Faith and Forgiveness.* 20-25.

The Jewish nation was not to wither away without bitterly opposing the disciples as well as their Lord. Hence Jesus teaches them from the fig tree a lesson of encouragement as well as one of warning. Though the opposition block their way like the Mount of Olives, on which the fig-tree stood, yet it shall vanish before unquestioning faith.

To the wonderful promise of v. 24 there can be but one qualification—that the things asked for shall be related to the triumph of the Kingdom and in line with the will of the King. And the disciple must be like the Lord in meeting persecution and opposition in a forgiving spirit. v. 25.

Of what teachings in the Sermon on the Mount are vs. 24, 25 a repetition?

4. *The Authorities dumb before AUTHORITY.* 27-33.

Once more and for the last time the Lord of the Temple enters its courts. On Sunday He had entered to inspect, on Monday to cleanse, now on Tuesday He comes to deliver His final condemnation of rulers and nation.

As they had met His first cleansing of the Temple with the demand for a sign (John 2¹⁸) so

now they question His authority. How was the question with which He responded a real and conclusive answer to theirs? If John was heaven-sent, then how about Jesus? Besides silencing them, how did it show their insincerity? Notice the difference in the two statements of v. 33.

Stalker, paragraph 150.

REVIEW

1. See the repeated indications here of Jesus' authority.
2. What called forth condemnation from Him?

STUDY EIGHTEEN

II. THE LAST PASSOVER. THE LORD'S SUPPER

First Day

1. *Preparation.* Luke 22¹⁻¹⁸.

(1) The plot of the betrayer. 1-6.

The "feast of unleavened bread" signified the putting away of everything evil. How did these religious leaders prepare to observe it? God was "behind the shadows" overruling their deed of hate to bring about the sacrifice of the true Passover Lamb for perfect cleansing from sin.

What made the proposal of Judas an acceptable one? Notice the language of v. 3. Satan never "enters" except where he has already gained control. Judas was not really a disciple, but "of the number of the twelve." Chosen because of the possibilities of usefulness in him, his resistance to the good, with which he had daily contact, made him a devil. John 6⁷⁰. The evil in his heart finds here its opportunity for expression in the deed of greedy, calculating treachery which has made him forever infamous. He is a sign-warning of the teaching of Jesus in Luke 12¹⁸.

Stalker, paragraphs 151, 152.

(2) The Master's guest chamber. 7-13.

Wednesday had been spent, we conclude, in quiet, while the traitor made his bargain. Thursday evening was the time for the Passover meal, introducing the "feast of unleavened bread" which lasted seven days. With Jerusalem thronged, every available spot in which a family and its friends—not less than ten, nor more than twenty, according to Jewish custom—could gather for the great meal of the year

must have been in demand. How was Jesus then to find a suitable place for Himself and the chosen Twelve, His "family," for this gathering?

Notice first the messengers. Their association in this manual service knits them as partners thereafter. See John 21^{20, 21}; Acts 8¹, etc.

The sign by which they were guided to the house was simple yet sufficient. Women, not men, were usually the water carriers.

How are we to explain the ready consent of the house-owner? Notice the pronoun in Mark 14¹⁴.

See in all the arrangements Jesus' wisdom as well as His foreknowledge. Why does He keep from the disciples, even from the two messengers, all knowledge concerning the precise place until they arrive there? Which of the Twelve especially was not to know? Jesus carefully planned so that His last hours with His own might be uninterrupted.

Second Day

2. *The Passover Meal. Contention at the Table.*
Luke 22^{14-18, 24-30}.

(1) The Master's spirit. 14-18.

His mind and heart were both absorbed in the fulfilment of what the Passover signified, the pouring out of His life for the deliverance of His own from sin and its bondage. That fulfilment would bring in "the Kingdom of God." The cup, the sign of His poured-out life, His disciples were to divide among themselves, but for Him there could be no feast until the marriage supper of the Lamb.

Stalker, paragraph 160.

(2) The disciples' dispute. 24-30.

How it must have hurt Him to have such jarring at such a time! They probably thought that

their places at this great memorial meal might have connection with their rank in the new Kingdom.

But this new Kingdom was not to be like those of which they knew. v. 25. Not rank, but service was to be its controlling principle. They had been dull disciples not to see this illustrated in the King Himself. v. 27.

Yet loyalty, even when marred by selfishness and misconception, shall certainly have its reward. 28-30. And the greatest of all rewards is to have fellowship with the King and share in His service and authority.

Third Day

3. *The Object Lesson of Lowly, Loving Service.*
John 13¹⁻²⁰.

(1) Removing the earth-stains. 1-11.

In v. 1 John speaks of the feast, in v. 2 of the meal. He constantly applies the word "pass-over" to the feast. 2²³, etc. The other evangelists apply it to the supper which introduced the feast.

Notice how in vs. 1-3 John sketches in with words a background for the picture he is to paint. It is the Lord, who knows that the hour is at hand for His departure to the Father, from whom He came and from whom He has all authority, who takes the place of the lowest slave; and the traitor, with his black purpose of betrayal in his heart, is one of those whose feet the Lord washes.

Luke and John here supplement and confirm each other. Luke tells of the dispute, John of the deed to which it gave rise.

Preparations had evidently been made by Peter and John (vs. 4, 5) for the feet washing, so needful for the comfort of sandal wearers before reclining on the couches surrounding the table. Why did neither they nor any other disciple offer to use

the towel and basin? Why did Jesus do it? What needed to be removed from these disciples besides the soil of dusty roads?

What does Peter's objection show? What his request?

How does v. 10 show the real significance of Jesus' act? and its ineffectiveness where the heart was not in His keeping, as well as the foot in His hand?

Fourth Day

(2) Applying the lesson. 12-20.

What double relation did He hold to these men? vs. 13, 14. What necessarily followed therefrom? vs. 14, 15.

What double relation did they hold to Him? v. 16, R. V. margin. What is more blessed than knowing? Who missed this blessing? v. 18. What was he to do with the foot that had been washed by the hand of His Lord? Why did Jesus tell of it in advance? v. 19.

What great promise may be realized by every one whom Jesus cleanses and sends forth for Him? v. 20.

4. *The Traitor Indicated and Separated.* John 13²¹⁻³⁰.

Jesus now plainly declares the bitter truth "that one of you shall betray me."

Peter, by his eagerness, and John, by his nearness, learn who it is. The sign by which Jesus indicated him only re-emphasized the prophecy to be fulfilled. v. 18; Ps. 41⁹. It emphasized also the bitter ingratitude and faithlessness of the deed, for to share food was to bind those who ate together in a covenant of loyal friendship.

What was the only effect upon Judas of the

knowledge that the Master read his soul? Why were the disciples so slow to grasp the fact?

In the remaining scenes and teachings of the upper room Judas had no part, so he is now excluded. Notice the closing words of v. 30. They were true in more senses than one. Compare Luke 22⁵³.

Fifth Day

5. *The Lord's Supper.*

(1) The new ordinance. Luke 22^{19, 20}.

a. Its connection with the old. The Passover supper began with the "cup of thanksgiving" and closed with the "cup of blessing." The cup of Luke 22¹⁷ is the former, of Luke 22²⁰ the latter.

What the Passover symbolized under the old covenant—deliverance from bondage, safety behind the blood, fellowship around the lamb—the Lord's supper more simply, yet more perfectly, symbolizes under the new.

What words of His make it *an ordinance*, appointed by Him, not by the church, and *a memorial*, ever showing forth His death "till He come"?

b. Its significance.

(a) From the host presiding. It is the *Lord's* table. Unless He serves it, those who partake share only in an empty form.

(b) From the food provided. How does it show forth the *fact*, the *manner* and the *purpose* of His death?

(c) From the guests partaking. Believers in Him, who share its benefits in communion. See I Cor. 10¹⁶.

(2) The new commandment. John 13³¹⁻³⁵.

What thoughts does Judas' departure arouse in Jesus' mind? vs. 31, 32. How was His death to "glorify" both Him and His Father?

What loving term does He now apply to the disciples? v. 33.

What new commandment does He give them? Who learned it best and writes of it most?

What is the best proof of Christian discipleship?

Sixth Day

6. *Warnings of Testings ahead.*

(1) For their leader. John 13²⁶⁻²⁸; Luke 22³¹⁻³⁴.

Eager, inquiring, devoted, but not knowing himself as well as his Lord knew him. In him much pure wheat, but also chaff that needed winnowing.

Why could not Satan take possession of him as of Judas? Why did Jesus permit Satan to beset him? How did He assure the outcome? What sad defection did the words "turned again" suggest? Yet what was to be the final good effect of the experience? How does Peter's answer to the warning show how much he needed it? What helpful lessons are here for us all in reference to our own temptations?

Seventh Day

(2) For all the disciples. Luke 22³⁵⁻³⁸.

When had He sent them forth without supplies? Recall Study Eleven; Matt. 10.

Different instructions now suggest the different reception they may expect. Against what was He fortifying them? What did He mean by "a sword"? Why did He not explain further? Experience was to teach them, as no words could. If we also are puzzled, let His *example* interpret His words.

REVIEW

1. Throughout these scenes contrast the disciples' spirit with their Lord's.

2. How do they show the Lord's (1) foreknowledge? (2) Love to the uttermost?

3. What must have been the places at the table of Judas? John? Peter? Why was Judas permitted to share in the Passover meal and the feet washing, but not, as seems probable, in the Lord's Supper?

STUDY NINETEEN

III. LAST WORDS WITH THE DISCIPLES. John 14; 15 ¹⁻¹⁶; 17

First Day

1. *Comfort for Troubled Hearts.* 14 ¹⁻¹¹.

What caused their sadness? What words of Jesus ought to have prepared them to expect His departure?

Should any follower of Jesus have a troubled heart? What is the cure for it? v. 1.

(1) He goes to prepare heavenly abodes. 2-6.

How does His departure prepare these for His followers?

What else is just as certain as His departure? On what do all our knowledge and certainty regarding heaven rest?

How does Thomas show his character in his question? Compare John 11 ¹⁶. What glorious teaching was given in response to his doubting query? Was it new? See John 10 ⁹; 8 ^{31, 32}; 11 ²⁵. Here we have it in its most impressive and memorable form.

(2) He reveals the Father to us. 7-11.

What did Philip desire? Some appearance such as Moses or Elijah had? What had he that was better? Why?

Notice how Jesus reiterates the truth of His oneness with the Father. He must have regarded it as of great importance. Compare John 1 ¹⁸.

Second Day**2. Wonderful Promises for Those Left Behind.**
14¹²⁻²⁴.

(1) The works of Jesus and even greater. 12.
How would His departure make this possible? How was the promise realized?

(2) Answered prayer. 13-15. Now for the first time He speaks of asking "in My name." Why? What did He mean? What is the one condition? v. 15.

(3) Another and an abiding Comforter. 16, 17.

See v. 16, R. V. margin. No one word is sufficient to express all that the Holy Spirit does for us.

(4) The indwelling Christ. 18-24.

See R. V. margin. His departure was not to leave them desolate and orphaned. He would still manifest Himself to them, not to the world. How was this literally fulfilled after His resurrection? How is it still experienced by His followers? On what one condition? v. 21.

Notice in Judas' question the sense of some impending disaster, only dimly realized.

Third Day**3. The Gift of Peace.** 14²⁵⁻³¹.

What other great and needed service was the Comforter to render? How has this promise been fulfilled?

How is the bequest of Him who had no earthly goods to leave of infinitely greater value than the legacy of any millionaire? How could they possibly rejoice at His departure? v. 28.

How does He in v. 30 foreshadow the later experiences of the same night? What was His one great sustaining purpose as He faced these experiences? v. 31.

4. *New Relationships.* 15¹⁻¹⁶.

Throughout chapter 14 His departure has been the underlying note. At its close (see v. 31) they rise and, facing their new responsibilities, He declares His new relationships to them. From 18¹ we conclude that chapters 15 and 16 and also the prayer of chapter 17 were uttered while still in the upper room, but after they had risen from the table.

Fourth Day

(1) The true vine and its branches. 1-8.

As the vine bears fruit through its branches and only so, henceforth Jesus is to work in the world through His followers who have His life in them.

What two conditions of fruit-bearing does He mention? To which has He already given His attention? Which does He now impress upon them? Notice how many times in these verses He repeats the words "abide in Me." The figure necessarily falls short of the reality here. The living disciple has a personal responsibility in connection with abiding in Christ, beyond that of the branch in the vine.

Notice also the growth in fruit-bearing—fruit, *more* fruit, *much* fruit. This is the supreme evidence of true discipleship.

(2) No longer servants but friends. 9-16.

What leads to fulness of joy?

What is the only measure for our love to one another? How has Christ given convincing proof of His love for us?

Into what new intimacy does He admit those who belong to Him? For what great ends has He chosen them?

Fifth Day**5. The Lord's Intercessory Prayer. 17¹⁻²⁶.****(1) His one petition for Himself. 1-5.**

His eye is still fixed unwaveringly on the goal, the accomplishment of His mission. Compare John 4³⁴.

What does He mean by "glorify"? See John 7³⁹ and 13³¹.

What is His glorification to do for the Father? How?

What is it to accomplish for those who belong to Him? How? v. 3.

What can He say as He reviews His mission? How far ought every follower to be able to say the same?

(2) His requests for His disciples. 6-19.

What has He already done for them?

Why does He ever pray for them as not for the world? What *does* He do for the world? How may His followers *glorify* Him?

Notice His petitions for them:

a. *Kept*. See the contrast between the one on whom He relies, the "Holy Father," v. 11, and the one from whom He would deliver them, "the evil one," v. 15, R. V. What name alone has saving and keeping power? Even that name cannot save or keep a man against his will. v. 12.

What is the true relationship of every follower of Jesus to the world?

b. *Sanctified*. To be kept from evil is never enough. There must be constant service of Christ in the world and growth in likeness to Him. What is the great instrument for accomplishing this? v. 17. And whose the great example? v. 19.

Sixth Day

- (3) His requests for all future believers.
20-24.

How are these believers ever to be won?

v. 20.

For them His great desires are:

a. *United.* With one another as with Himself and the Father. Real Christian unity is ever in direct proportion to closeness to God. And such unity is ever the most effective testimony to the world of the truth of Christ's gospel.

b. *Gathered to Christ.* Where He is. To behold His glory.

- (4) His summary of His mission. 25, 26.

Sent to make known the Father and to communicate His love to us.

Seventh Day

REVIEW

1. Notice how the interruptions of the three disciples in chapter 14 only serve to bring forth richer teaching from their Lord.

2. Notice the expression "even as" or "even so" throughout chapter 17. Christ desires His followers to *share* all the blessings of His own union with the Father and *fulfil* all the responsibilities of His own mission to the world.

3. First instruction, then prayer. That is Christ's order. And this prayer but introduced that work of intercession which He ever continues. Heb. 7²⁵.

4. The best way to study such chapters as these is to lovingly read and reread and meditate upon the words as Jesus' messages to our own hearts. The Bible that is not well worn at these pages can hardly belong to a Christian who lives near to the heart of God.

STUDY TWENTY

IV. IN GETHSEMANE. THE AGONY AND THE BETRAYAL

First Day

1. *The Hour of Agony.* Matt. 26 ³⁶⁻⁴⁶.

(1) The place. Matthew and Mark speak of it as "a place," literally "an enclosed piece of ground." John (18¹) calls it a garden, and Luke (22³⁹) says that it was on the Mount of Olives. Gethsemane means "oil-press." It was then an enclosed olive orchard, containing an oil-press. John (18²) tells us it was a familiar resort of Jesus, a place of retirement, rest and prayer. Here He could find the privacy which could not be found in the crowded city. See also Luke 21³⁷; 22³⁹.

(2) The depth of the Saviour's suffering.

Notice His desire to be alone and yet His longing for fellowship. Having finished the preparation of His disciples for His departure, He must now face *alone* all that it involves of rejection, shame and suffering for the world's sin. Here as in the temptation His true humanity is fully evident and He craves, but in vain, the watchful sympathy of those from whom He had most reason to expect it. Even John fails.

A wave of sorrow surges over His soul "even unto death" (v. 38) and threatens to crush out His physical life before He has accomplished His mission by the sacrifice of the cross. He had had a foretaste of it on Tuesday in the Temple, when the request of the Greeks showed Him that His hour had come. See John 12^{23, 27}. Luke, with his physician's knowledge, tells us of the bloody sweat (22⁴⁴) which,



"FATHER, IF THOU BE WILLING, REMOVE THIS CUP FROM ME."



in cases of extreme mental anguish, has been the immediate precursor of death. He also tells us of the angelic ministry (22⁴³) directed, as in the temptation (Matt. 4¹¹), to His bodily needs.

Mark (14³⁵) tells us that He prayed that "the *hour* might pass away from Him." The writer to the Hebrews (5¹) tells us that He *was heard* by "Him that was able to save Him out of death." So we cannot believe that Jesus here shrank from the death of the cross, which He had all along so steadily faced, but rather that He feared death in the garden under the overwhelming pressure of His mental anguish; which would have made Him a martyr indeed but not an atoning Saviour.

Second Day

(3) The prayer and its answer.

The Great Hallel, always sung by the Jews at the Passover supper, included Psalm 116. Jesus and His disciples had sung it, we conclude from Matt. 26³⁰, before leaving the upper room for the Mount of Olives. See how its opening verses fittingly describe Jesus' experience here.

Notice the intense earnestness, the simple directness, above all the complete submission, of His prayer. Often we read of His calling God Father, but only here, in His hour of greatest need, "*My Father*." Three times He prays, as He was three times tempted. Compare the second prayer with the first. Which element increases? Petition indeed becomes lost in submission.

The prayer is really answered in the granting of strength to go forward to the draining of "the cup." Watch the majestic calmness and self-control with which He takes each new draught as the cup of suffering is pressed to His lips during the hours that follow.

(4) The disciples' failure and warning.

Why was their flesh so weak? Had they turned to the same source of strength that Jesus sought? How had Peter and the rest miscalculated their own strength? Compare v. 38 with v. 40. What must weak flesh ever do? Is the latter clause of v. 41 an excuse for their conduct, or a warning to prevent its repetition? How may we explain the opposite directions of vs. 45, 46?

Stalker, paragraphs 161, 162.

Third Day2. *The Hour of Treachery.* John 18¹⁻¹¹.

(1) The betrayer.

Who compose the band he leads? Why such overwhelming numbers to arrest one man? Why is a Roman cohort here? Could it have been granted without Pilate's approval or knowledge?

What brought "one of the twelve" to such a deed as this? See John 12⁴⁻⁶; Luke 22³. Chosen doubtless for the possibilities that lay in him, he associated for two years with Jesus, even wrought miracles in His name, but never loved Him and was only hardened by the influences that helped others. Disappointed in Jesus' course, he came to hate the pure and unselfish One who could read his sordid soul. See Mark 14²¹; John 6⁷¹. So he shipwrecked his own soul and sold His Master for a slave's valuation. Ex. 21³².

Fourth Day

(2) The Betrayed.

See now the majestic composure and self-control of Jesus. He questions; they reply. He comes forward; they fall back. Note His repeated declaration "I am," the Greek equivalent of the

Hebrew "Jehovah." How can we account for its effect upon the soldiers?

Why does He protect His disciples? Their experience of prison and death was to come later. When had He made the statement quoted by John in v. 9?

Which follower shows his bravery? What else does he show? What rebuke does he receive from his Master? How does this incident throw light on Luke 22³⁵⁻³⁸? What indignity which Jesus suffered may have been due to this act of Peter's? John 18¹². What was the last deed of His hands before they were bound? Luke 22⁵¹.

How does the last clause of John 18¹¹ repeat and impress the great lesson of Gethsemane?

Stalker, paragraph 163.

V. ON TRIAL. FACING JEWISH HATRED AND ROMAN INJUSTICE

Fifth Day

1. *Before the Jewish Rulers.*

(1) The inquisition before Annas. John 18¹²⁻²⁴.

Why first taken before him? v. 13. Though no longer high priest, he was the brains of the priestly party and probably the leader in the plot to destroy Jesus. See the irony in the words "that year." The high-priesthood, in God's plan a life office, had become the reward of intrigue and the gift of Roman favor. See also the reference to Caiaphas' prejudgment of this case which rendered him unfit to act upon it with justice. When had he given this counsel?

The scene before Annas has a sad background. Simon Peter cannot even face the taunt of a maid-servant. Compare his words in v. 17 with his Master's in John 18⁵ and Mark 14⁶². What had prepared him for such shameful weakness?

On what points does the high priest—a term which here seems to be loosely applied to Annas, though he no longer filled the office—question the prisoner? Why does Jesus ignore the first? What answer does He make to the second?

How does Jesus treat the unjust blow? What light do His words here throw on Matt. 5³⁹?

How much satisfaction did Annas get from this interview? Why no more?

NOTE.—The Syriac version, which was made in the second century and is therefore somewhat earlier than our earliest Greek manuscripts, the Vatican, Sinaitic, etc., places the statement of v. 24 immediately after that of v. 14. Should this order be accepted, then we have *no record* of what transpired before Annas; vs. 15 to 23 describe a private examination *before Caiaphas*, and the term "high priest" is used in its exact rather than a loose sense. This meets some difficulties, has much in its favor, and further investigation and discovery of early manuscripts may establish its correctness.

Sixth Day

(2) Before the council at night. Matt. 26⁵⁷⁻⁶⁸.

The council, known as the Sanhedrin, from the Greek word for "assembly," consisted of the chief priests—the heads of the twenty-four courses—and scribes and elders to the number in all of seventy-one, with the high priest as its presiding officer. Its regular place of meeting was the Council Hall, but this irregular meeting, hurriedly gathered by night,

was held in the high priest's palace. What does v. 59 indicate as to the spirit with which these judges entered upon their task? What evidence did they obtain? Compare v. 61 with John 2¹⁹ to show how the witnesses perverted Jesus' words. Why did Jesus not answer and correct their statements?

Unable to sustain by evidence the charge of blasphemy, the high priest demands of Jesus on oath a statement as to His Messianic claims. Why does He now turn silence into open and most emphatic declaration? What startling contrast does He now declare between the seen and the unseen, the present and the future? How should this have helped them to see in Him the fulfilment of both sides of Messianic prophecy? What was its only effect?

The first unjust blow (v. 22) is now followed by shameful treatment at the hands of His guards. See Luke 22⁶³. The Roman cohort seems to have returned to its quarters after the prisoner was placed in the custody of the Jewish rulers. These guards are Jewish temple police and their mockery takes the form of ridicule of Jesus' prophetic authority as shown in v. 64.

Seventh Day

(3) Peter's denials. John 18²⁵⁻²⁷.

John has already told us of Peter's first fatal weakness, vs. 15-18. Unable to face a maid-servant's taunt, he has denied his discipleship and put himself in the company of his Master's foes. Matthew (26⁶⁸) tells us of his following with laggard step in bad company "to see the end." Here his rash deed in the garden rises like a ghost to weaken him still further (v. 26) and he completes the threefold denial and hears the fatal signal, reminding him of the fulfilment of the warning and prophecy he had refused to heed.

And so the Lord's desertion by His leading follower adds to the bitterness of this hour of His ignominy and humiliation!

"Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days?
Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend!
No, when I blush, be this my shame,
That I no more revere His name."

Stalker, paragraphs 163-173.

STUDY TWENTY-ONE

V. ON TRIAL

1. *Before the Jewish Rulers.* (Continued.)

First Day

- (4) The trial at daybreak. Luke 22 ⁶⁶⁻⁷¹.

No time is wasted now in the effort to convict by testimony. What surer and shorter way have they found? How does Jesus first show their insincerity? How had He already proved the statement of v. 68? See Matt. 21 ²⁷.

How is v. 69 a last warning to them to act righteously? Why is it not sufficiently definite to satisfy them? To their repeated question (compare its form with Matt. 26 ⁶⁸) Jesus again returns the most positive affirmation. Thus their purpose has been accomplished; now it only remains to secure the assent of Pilate to their death sentence. Matt. 27 ^{1, 2}.

- (5) The remorse of Judas. Matt. 27 ³⁻¹⁰.

This incident is evidently introduced here by Matthew to bring out still more strongly the perfidy of the Jewish leaders. From what surprising source do they now get true testimony regarding Jesus? What sort of men are these who talk piously of "lawful" deeds? v. 6.

Their use of the money is connected by Matthew with an incident in Zechariah (11 ^{12, 18}) with which it has striking points of resemblance. No such prophecy by *Jeremiah* is known, though all the earliest manuscripts contain his name in v. 9 rather than Zechariah's. A somewhat similar incident is recorded in Jer. 32 ⁶⁻¹⁰ and possibly the two may have become confused in the writer's mind.

The word translated "repented himself" in v. 3 is not the regular New Testament word for repent but a weaker one, equivalent to "changed his course." It is found elsewhere only in Matt. 21^{29, 32}; II Cor. 7⁸; and Heb. 7²¹. Genuine repentance does not lead to suicide; remorse often does.

Second Day

2. *Before Pilate, the Roman Governor.*

(1) The accusation. Outside the Prætorium. John 18²⁸⁻³²; Luke 23^{1, 2}.

The Prætorium was the term applied by the Romans to the official residence of a provincial governor. In this case it was probably the palace built by Herod the Great on the western hill of Jerusalem. As a Gentile building, from which leavened bread had not been removed in preparation for the Passover, the Jewish rulers would not enter it. Thus again they illustrate Jesus' words in Matt. 23^{23, 24}.

Pilate regards their scruples, but demands a formal charge against the prisoner. Knowing well that the charge on which they have condemned Him will not hold before a Roman judge, they give first an indefinite and insolent answer (v. 30) and then (Luke 23²) charge Him with sedition. How do they deliberately falsify His statement about tribute? How does their course really bring about the fulfilment of Jesus' word in regard to the manner of His death? See Matt. 20¹⁹.

Third Day

(2) The private examination. Within the Prætorium. John 18³³⁻³⁸.

Notice Pilate's questions. Three seek information—v. 33, v. 35 last clause, v. 37. The

other two await no answer—v. 35 first clause, v. 38. What light do they throw on Pilate's character? Jesus' question, v. 34, is aimed to awaken Pilate's own sense of responsibility, and the teaching of vs. 36 and 37 is to give him light enough to perform that responsibility intelligently. Jesus will say nothing to save His own life, but He will say enough to save Pilate from going blindly to the doom and the infamy which must follow his unrighteous decision.

The pronoun "my" in v. 36 is very emphatic. The words of v. 37 declare His mission to all mankind, Roman as well as Jew. How were they a real test of Pilate's moral earnestness and sincerity? How is this still true of every man who is brought face to face with Jesus? What does the great apostle to the Gentiles call these declarations of Jesus? I Tim. 6¹³.

Stalker, paragraphs 174-179.

Fourth Day

(3) First declaration of innocence. Outside the Prætorium. The prisoner sent to Herod. Luke 23⁴⁻¹².

Although Pilate's question about truth suggests the cynic rather than the truth seeker, yet he told the truth about Jesus, once and again. His weakness lay in failing to mate righteousness with truth. In vain he tried to play the politician—to satisfy both the Jews and his own conscience. The word "Galilee" opened to him a loophole and he tried a double stroke of diplomacy, seeking both to placate Herod and relieve himself of responsibility. In which did he succeed? Why not in the other?

Why will Jesus do nothing to satisfy Herod's curiosity? What opportunity has he already worse than wasted?

The second mocking, at the hands of Herod's soldiers, is aimed at Jesus' kingly claims, as the first was at His prophetic work.

Stalker, paragraphs 180, 181.

Fifth Day

(4) Second declaration of innocence. Outside the Prætorium. The choice of Barabbas. Luke 23¹⁸⁻¹⁹; Matt. 27¹⁵⁻²⁶.

See in Luke's account the feeble and unjust conclusion of Pilate's declaration. The attempt to compromise shows fatal weakness, of which the Jewish leaders are quick to take advantage.

Strengthened in his purpose by his wife's dream and message, he makes another attempt to win Jewish approval of Jesus' release. Barabbas ("Son of the father," perhaps an assumed name suggesting Messianic claims), a robber (John), a leader of insurrection and a murderer (Luke), was "a notable prisoner" indeed. Pilate, realizing that it was the envious leaders who were back of the movement against Jesus, and not the people generally, hoped, in offering a choice between the two, that Jesus would be chosen. But the leaders defeat his purpose by circulating amongst the crowds (v. 20) and influencing their decision.

Thus left with Jesus still upon his hands, he leaves the judgment regarding Him to the voice of the crowds (v. 22), weakly expostulates (v. 23), and then vainly tries to wash his hands of responsibility, while once more he declares the prisoner innocent and righteous (compare his wife's words).

The people (notice "all" in v. 25) seize the opportunity thus given them. Their death sentence upon Jesus, "Let Him be crucified," is followed by the sentence of their own doom. v. 25. How

literally the latter was fulfilled Josephus tells in his account of the destruction of Jerusalem.

The scourging which Jesus suffered was an ignominious and brutal torture. The Roman scourge was made of leather thongs, armed at the ends with bits of iron and sharpened bone. It was applied upon the bare bent back. The effects of it upon Jesus are seen later when the weight of the cross has to be transferred to Simon.

Sixth Day

(5) The cruel mockery of the Roman soldiers. Within the Prætorium. Matt. 27²⁷⁻³⁰.

In the great open court of the palace He is left for a time in the hands of the Prætorian cohort.

The mock robe, the mock crown, the mock scepter, and the mock homage all add to His sufferings. How truly symbolic they are of the outcome of these sufferings; the scarlet robe befits a Redeemer King, the crown promises the removal of creation's curse, the reed is the fit scepter for the Prince of Peace before whom every knee shall bow. Phil. 2¹⁰.

Stalker, paragraphs 182-184.

(6) Pilate's last vain efforts to free his prisoner. John 19⁴⁻¹⁶.

a. Outside the Prætorium. "Behold the man!"

For the fourth time the judge declares the prisoner innocent. Again the Roman judge appeals to the Jewish priests but finds only "man's inhumanity to man." How is Pilate's exclamation, "Behold the man!" in effect an appeal to all races and all ages to reverse the unjust decision of that hour?

Why do the Jews shift their ground and introduce the new charge? What effect does it have upon Pilate?

b. Within the Prætorium. "Whence art thou?"

How does this last private interview between prisoner and judge differ from the first? What is the question now? Why no answer? How does Pilate's question in v. 10 fix upon him the responsibility he has vainly tried to shift? How does Jesus' answer show to whom in the last analysis Pilate is responsible and at the same time the greater responsibility of the Jewish leaders through their high priest?

Seventh Day

c. Outside the Prætorium. "Behold your King!"

Strange situation indeed when Jews, who hated Rome, force a Roman to do their will by charging him with disloyalty to Rome! Rejecting their Messiah, they reach the climax of national apostasy in the hypocritical cry, "We have no king but Cæsar."

The last scene in this great drama of human hate and injustice sees the man with authority seated on the Pavement, which symbolized justice, taunting the Jews by references to their King, refusing even then to declare Him guilty, but yielding in the end to their pressure and delivering Him up to be crucified. John, who was an eye-witness, fixes the day and the hour of this crisis in human history. "The preparation of the passover" was Friday, "the day before the Sabbath" (Mark 15 ⁴²), and the hour, according to John's way of stating time, 6 a.m.

Stalker, paragraphs 185-189.

REVIEW

1. Close your eyes and recall in succession the dark scenes of this darkest of all nights from the arrest to the final sentence.

2. Through what steps had the Jewish leaders passed to this climax of inhumanity? Beware of envy (Mark 15¹⁰), of the love of praise (John 12⁴⁸; Matt. 23⁵⁻⁷), of hypocrisy (Matt. 23^{27, 28}).

3. What great lesson is to be learned from Pilate? He desired to be fair, openly declared Jesus' innocence (how often?), was evidently impressed both by Him and by His words, yet his one day of testing has made him forever infamous. Wherein lay his fatal weakness?

4. Think especially of the great central figure in all these scenes. Stripped of everything except His own true kingliness, "behold the man"! See His interest in others while He will make no endeavor to save Himself. Arrange in order (1) His testimonies; (2) His silences. Explain each. Recall His indignities and sufferings, and His patience through it all. Study I Peter 2²¹⁻²³. How is Pilate's question in Matt. 27²² the real test question of every life?

STUDY TWENTY-TWO

VI. CRUCIFIED. THE DEATH THAT BROUGHT LIFE

First Day

1. *On the way to Golgotha.* Mark 15 ^{20, 21}; Luke 23 ²⁷⁻³².

(1) The cross-bearer. John (19 ¹⁷) tells us Jesus bore the cross for Himself, and Mark's statement really agrees with this. Simon was "coming from the country," which would be apparent if he met the procession outside the city but not if he met it inside. Jesus then bore His own cross at least to the city gate and it was when He could carry it no further that Simon was "impressed." A foreigner from Africa, perhaps a traveling merchant, this forced service evidently brings to him and his sons the blessing of faith in Christ. For Rufus compare Rom. 16 ¹³.

(2) The "daughters of Jerusalem." Why did their wailing bring no comfort to Jesus?

Explain His prophecy. Why was child-bearing, the greatest pride and happiness of Jewish women, to become a curse instead of a blessing? For v. 30 see Hosea 10 ⁸. For v. 31 recall the withering of the fig tree. Notice "they do" and "be done."

2. *On the Cross.*

(1) The inscription and the executioners. Luke 23 ^{33, 34}; John 19 ¹⁷⁻²⁴.

a. The place. In Hebrew Golgotha, in Latin Calvary, in English The Skull. The singular favors the view that the name was derived from the appearance of the knoll rather than from its use as a place of execution or burial. It was "nigh to the

city," v. 20; near a public road (Matt. 27³⁹); visible from afar (Matt. 27⁵⁵); and contained a garden (John 19⁴¹). The place cannot now be certainly located—perhaps God has willed it so lest the spot, rather than the Lord, be worshiped—but all the requirements seem to be better met by the knoll just north of the present Damascus gate of Jerusalem than by the traditional spot on which the Church of the Holy Sepulcher was built in the time of Constantine.

Second Day

b. The title.

John gives it in its fullest form. Supposed to state the accusation on which He was condemned it stands as a testimony to all the ages of the truth regarding Him. Pilate had already yielded all too much. On this point he was obstinate, and took a grim satisfaction in refusing the request of the chief priests to have it changed.

The three languages represented the three great races that prepared the world for Christ's coming. The Jew contributed the knowledge of God and the truth of the Old Testament; the Roman contributed law and a central government; the Greek a universal language.

The Hebrew of this title is the last use of that language in the revelation of God's truth and appropriately it tells the very truth toward which all the Old Testament pointed. The Greek and Latin suggest the universal scope of the gospel that centered in the cross. These pagan tongues henceforth became the handmaids of Christianity in its onward progress.

c. The prayer for His crucifiers.

This certainly applied to the Roman soldiers, but that it included all His enemies, espe-

cially the Jews, seems clear from Acts 3¹⁷ and I Cor. 2⁸. Jesus here sets the example of His own precept in Matt. 5⁴⁴.

d. The division of His garments.

Head-dress, robe, girdle and sandals, one to each of the four soldiers. There remained the tunic, a close-fitting undergarment. This was seamless, perhaps the skillful work of some loving hand. For it they cast lots. This cold-blooded deed took place under the very eyes of the crucified, as though He were already dead. Thus they add to the bitterness of the hour. But thus also the heathen soldiery, without suggestion or interference from either friend or foe of Christ, fulfil to the letter the Old Testament prophecy. See Ps. 22¹⁸.

Third Day

(2) The scoffing onlookers and the penitent robber. Matt. 27³⁹⁻⁴⁴; Luke 23³⁹⁻⁴³.

To mock any dying man shows a hardened heart. What must be said of those who could mock such a dying man as hung here? Their railings, though spoken in irony, testified to the truth. In what sense was it true that He could not save Himself?

In impressive contrast with this brutal ribaldry are the words of the penitent robber who was "in the same condemnation." His silence, while his comrade railed, may have led to Matthew's statement in v. 44. If he at first joined in the terrible chorus he soon came to his better self. He (a) rebukes his fellow robber, (b) confesses the righteousness of their punishment, and (c) in that supreme hour, when no other voice is raised on Jesus' behalf, testifies to His innocence and appeals in faith to His love and power.

"Save thyself," cried the mockers; "Remember me," prayed the penitent. Instantly came the abundant answer in the promise of Paradise. The word, used by Jesus only here, would well convey to this representative of the common people, with whom it was a familiar term, the idea of bliss, in place of torture, after death. Not faith at the eleventh hour, so much as faith in spite of all odds and all appearances, here finds its rich reward. In the morning condemned on earth; before the evening accepted in heaven.

Fourth Day

(3) The friends of Jesus and the sacred trust.
John 19 ²⁵⁻²⁷.

Near enough to be seen by Jesus and to hear His words stood a little group of loyal ones, four women and one man. By comparing v. 25 with Matt. 27 ⁵⁶, we conclude that Jesus' "mother's sister" was the "mother of the sons of Zebedee." To the care then of one near of kin, but nearer still in heart, Jesus commits His mother. To her sword-pierced soul (Luke 2 ³⁵) it must have been balm indeed to remember that the last word of her Son addressed earthward from the cross expressed His tender thoughtfulness for her. The general and respectful title "woman," rather than "mother," is appropriate here, as it was at the first miracle, and may well suggest His tender regard for *all* the bereaved and suffering of her sex.

Thus the first three utterances of Jesus from the cross, all uttered before the darkness, begin with those farthest from Him in heart and end with those nearest to Him. They include (a) intercession for His foes, (b) pardon for the penitent, and (c) tender regard for the bereaved.

Fifth Day

(4) The hours of darkness and the departure. Matt. 27⁴⁵⁻⁵⁰; John 19²⁸⁻³⁰; Luke 23⁴⁶.

Heaven hid its face from such a deed as this. The supernatural character of the darkness is more evident from its time, the very hours when the eastern sun is most intense in brightness. A solar eclipse cannot possibly explain it, for Passover always occurred at full moon.

Into the mystery of what passed under the shadow of that great darkness we can never fully penetrate. Reverently and tenderly must we approach it even in thought. Jesus does not break its silence until the ninth hour, 3 p.m., the Jewish hour of evening prayer.

Then the climax of His mental suffering finds expression in the opening cry of the 22d Psalm. His sense of separation from God, while bearing the burden of human sin, fills the cup of sorrow to its overflow. The intense physical suffering which He was at the same time undergoing is indicated in the words, "I thirst." The offer of the sponge full of vinegar—the one touch of human compassion in this scene—was accepted; though the anodyne offered earlier (Matt. 27³⁴) had been refused. With physical strength thus renewed, He cried with a loud voice—as though to all mankind—"It is finished"; then bowed His head, commended His spirit to His Father (Luke 23⁴⁶. Compare Ps. 31⁵) and voluntarily yielded it up.

The last four "words" from the cross were spoken, as we have thus seen, at the close of the darkness, and fall into two groups. Two give expression to the depths of His mental anguish and physical suffering; two testify to the triumphant completion of His mission. One of these looks back-

"It is Finished."





ward to declare it perfected in every detail, the other forward to express His perfect trust in the Father to whom He is now to return.

Sixth Day

(5) The accompanying signs and their effect. Matt. 27⁵¹⁻⁵⁶; Luke 23⁴⁷⁻⁴⁹.

The darkness ended in earthquake, accompanied by the rending of the temple veil and the opening of tombs. The latter would be a natural result of earthquake, but the temple veil was "of great thickness, a palm or hand breadth, wrought of gold and purple, and proportionately strong." The very expression, "from the top to the bottom," indicates supernatural agency. What did this rending signify? See Heb. 10^{19, 20}. What the opened tombs and the risen dead?

Notice that their appearance was not until *after* the resurrection of Jesus. I Cor. 15²⁰. They were no doubt Old Testament saints, perhaps prophets, whose temporary appearance at this time was to make more certain the significance of the opened tombs and of the resurrection of Jesus.

Notice Luke's statement of the effect of the scene upon (a) the centurion (v. 47); (b) the multitudes (v. 48); (c) the friends of Jesus (v. 49). The centurion, unprejudiced and open-minded, sees in Jesus not only a righteous man but "the Son of God." Jesus' utterances to His Father, at the beginning and end of the crucifixion, may explain the form of this striking testimony from a heathen. The multitudes, viewing it as a "sight," return from it in awe and fear. The women, whose presence in such a scene is specially mentioned because extraordinary, show their devotion, which leads later to faith and joy.

Seventh Day

(6) The certainty of death and the fulfilment of prophecy. John 19 ³¹⁻³⁷.

That Jesus was not in a trance during the time spent in the tomb is proved by His foes as well as by His friends. The Jews made it certain that He was dead by their request for the removal of the bodies, which led the soldiers to ascertain and testify to the fact. v. 33. See also Mark 15 ^{44, 45}. The spear thrust in His case took the place of the breaking of the legs. The physical cause of death may have been rupture of the heart, as some doctors have argued, but the blood and water, to which John bears testimony, are rather the signs of new life issuing out of death. "Blood ever stands for atonement and remission, water for regeneration and purification. The two must always go together as together they came from the Redeemer's side." So says Matthew Henry. At the cross was the fountain opened for sin and for uncleanness. See I John 5 ⁶⁻⁸.

Notice the emphatic declaration of v. 35. We have no hearsay evidence here. John himself saw all this and has borne true witness that we may believe.

Stalker, paragraphs 190-198.

REVIEW

With John we also must see at the cross the full and minute fulfilment of prophecy. Since history and revelation center here, it could not be otherwise. Point out how this was true in:

1. His silence and self-restraint in the face of calumny and mockery.
2. His death as a criminal and yet His burial in a rich man's tomb.

3. His thirst and His cry of anguish.

4. "No bone broken," the pierced side, the casting of lots over His garments.

The references from the gospel passages in which these various facts are mentioned will indicate the Old Testament passages in which they were prophesied.

5. The sufferings peculiar to crucifixion. See Ps. 22^{15, 16}.

Above all let us not fail to see in the crucifixion the *value* and *purpose* of our Saviour's suffering for us, as Isaiah foretold them in 53^{4-6, 10-12}.

VII

FROM THE TOMB TO THE THRONE

FACTS ABOUT THE PERIOD

Events Included

From the burial in Joseph's tomb to the ascension to God's right hand.

Time

From April 7 to May 18, 80 A. D.

Luke is our authority for the length of this period. Acts 1³.

Scriptures

Matt. 27⁵⁷—28; Mark 15⁴²—16; Luke 23⁵⁰—24; John 19³⁸—21; Acts 1¹⁻¹¹.

Places

Joseph's tomb and garden, the road to Emmaus, the upper room, the seashore and mountain in Galilee, the Mount of Olives.

Characteristics

Repeated appearances, convincing unbelieving followers of the resurrection they had not anticipated, and commissioning them for the testimony and service to be rendered after His ascension.

OUTLINE OF THE PERIOD

I. The Burial and the Sealed Tomb

1. *The Body Laid in Joseph's Tomb.*
2. *The Tomb Sealed and Guarded.*

II. The Resurrection Morning

1. *"He is risen." The Angelic Message.*
2. *The Examination of the Empty Tomb.*
3. *The Lamé Explanation of His Enemies.*

III. The Risen Lord's Appearances on the Resurrection Day

1. *To Mary and then to the Other Women. Near the Tomb.*
2. *To Two Disciples Journeying to Emmaus. On the Road.* (1) Talking about Jesus. (2) Communing with Jesus. (3) Witnessing for Jesus.
3. *To the Eleven (except Thomas) and Other Believers. In the Upper Room.*

IV. Other Appearances during the Forty Days

1. *To the Disciples including Thomas. In the Upper Room.*
2. *To Seven Disciples, after a Night of Fishing. By the Sea of Galilee.* (1) The full net and the hot breakfast. (2) The lesson for the leader.
3. *To the Eleven and Other Believers. On the Mountain in Galilee.* (1) The company. (2) The commission.
4. *The Parting Interview. In the Upper Room.*

V. The Ascension

1. *The Place.*
2. *The Parting.*
3. *The Certainty of His Return.*

STUDY TWENTY-THREE

I. THE BURIAL AND THE SEALED TOMB. Matt.

27⁵⁷⁻⁶⁶

First Day

1. *The Body Laid in Joseph's Tomb.* 57-61.

To learn more regarding this new disciple compare with vs. 57 and 58 the parallel accounts in Mark, Luke and John. Why was it important that the precious body of the Saviour should not be cast into the common pit where the unclaimed bodies of criminals found burial? When neither His mother nor His disciples dared ask for it, and probably could not have obtained it if they had, there suddenly appeared a rich and influential member of the very Jewish council that had condemned Him to death and *boldly* (Mark) asked of Pilate the body. Another (see John) joined in the preparation of the body for burial, coming now by day instead of as before "by night" and bringing, as though in atonement for his long hesitation to become an open disciple, a bounteous provision of the anointing mixture of spices in which the body was wrapped. What do these deeds of faith and love, from such a source at such an hour, suggest as to the effect of the cross on earnest and open-minded men? How do they show also the hand of God behind all these scenes?

Why was it desirable that the *body* of Jesus—notice this word, so carefully used here by all of the evangelists—should be laid in a tomb never yet occupied by a dead body? See Acts 13³⁷. Not only was there to be no possible question regarding identity, but His body was neither to experience nor to come into contact with corruption.

Notice that the witnesses to the burial (v. 61) are the same who later testified to the fact that the tomb was empty.

2. *The Tomb Sealed and Guarded.* 62-66.

In their determination to leave no stone unturned in stamping out the influence of the "deceiver," the Jewish leaders do not hesitate to profane their Sabbath (compare v. 62 with Mark 15⁴²) by their visit to the palace of the Roman governor. Their memory is better than that of the disciples. v. 63. Again Pilate will not do what they request, that is, *himself* see to guarding the tomb, but he permits their use of a guard, perhaps the same quaternion—group of four soldiers—that had been on duty at the cross. Are his added words another taunt? another indication, at least, of the impression Jesus has made upon him?

How does this action on the part of Jesus' foes only serve to strengthen the evidence of the fact which they vainly call an "error"? They seal the tomb, only thus to seal the truth that the tomb could not hold the body placed therein. What was stronger than unslumbering hatred and imperial power?

Notice v. 63, "after three days," and v. 64, "until the third day." "The Jews reckoned the night and day together as constituting one period and any part of this period was counted by them as a whole." —*Broadus*. Jesus was buried on Friday and after His burial there was still time on that day before sunset for the women to "prepare spices and ointments." Luke 23⁵⁶. He was in the grave therefore part of Friday, "Preparation," all of Saturday, the Jewish Sabbath, and part of Sunday, the first day of the week, which began, according to Jewish reckoning, at sunset. The resurrection took place between sunset of Saturday and dawn of Sunday.



"AN ANGEL OF THE LORD . . . CAME AND ROLLED AWAY THE STONE."



II. THE RESURRECTION MORNING

Second Day

1. "*He is risen.*" *The Angelic Message.* Luke 23⁵⁶—24¹².

Sadder day than that Sabbath, during which our Lord's body lay in Joseph's sealed tomb, His followers never experienced. Even the privilege of ministering to His body was forbidden them on that day of rest. Well was it then for any who had learned how to pray in the hour of need. Before the dawn of the Easter morning the devoted women were already at the tomb. How did their errand show love but not faith? What better service were they permitted to render than that which brought them there? v. 9.

What mistake were they making? v. 5. Notice the new titles for Jesus in vs. 3 and 5. Why specially appropriate now and hereafter?

What had they, and others also, forgotten? See Matt. 17^{22, 23}.

As angels had announced the birth of Jesus, so appropriately they here filled the empty tomb with the dazzling light of heaven. And they shall also accompany Him when He returns to reign. Matt. 25³¹.

Why does the story of the women awake no joy and faith in the apostles' hearts? How does this very slowness to believe make their testimony to the fact, when once they are convinced, all the more conclusive?

Third Day

2. *The Examination of the Empty Tomb.* John 20¹⁻¹⁰.

John, from his personal knowledge (vs. 2, 3, 4, 5, 8) enlarges the brief statement of Luke 24¹² to

this detailed account. He shows (v. 2) how Mary was first with the news and therefore also first to return to the tomb (v. 11), though apparently Peter and John had left it before her return. Notice the characteristic actions of the two disciples. Why would Peter's feet be slower than John's? Yet why would he enter when John hesitated?

What did they see? To what did the quiet order of the sight testify? How did it agree with what Mary feared, vs. 2 and 13? or with what His enemies charged, Matt. 28¹⁸?

What effect did it have on one who saw it?
v. 8.

3. *The Lame Explanation of His Enemies.* Matt. 28¹¹⁻¹⁵.

From whom did the chief priests first hear of the opened tomb? What did the guard report to them? See Matt. 28²⁻⁴. How did their treatment of the news only prove the truth of Jesus' words in Luke 16³¹? What was powerful enough to change the truth on the soldiers' lips into a tale as improbable as untrue? What could keep such a story as this in circulation?

Stalker, paragraphs 199-203.

III. THE RISEN LORD'S APPEARANCES ON THE RESURRECTION DAY

Fourth Day

1. *To Mary and then to the Other Women.* Near the Tomb. John 20¹¹⁻¹⁸; Matt. 28^{9, 10}.

Mary's devotion won for her the first interview with the Risen Lord. Mark 16⁹. He appears to her to turn her love (v. 13) into faith (v. 18), her tears into joy. Tears are out of place, a jarring note,

at the *open* tomb. See vs. 13 and 15. How did they at first blind her eyes to the truth?

What was to her more convincing than sight? As Jesus turns from the general (v. 15) to the personal (v. 16) address, she responds in the language, and by the title, of their former intimate fellowship. Her desire to grasp and detain Him, lest again He vanish as from the tomb, Jesus answers by the words of v. 17. The Greek word translated "touch" is different from the words in Matt. 28⁹ and Luke 24³⁹. What is to happen which will substitute new spiritual relationships for those which Mary vainly desires to renew? v. 17. What great news is entrusted to her to tell? What new and tender term does He here use for His disciples?

In Matthew's brief account of the interview with the other women see how the greeting of the Risen Lord brings joy (literally "joy to ye") and banishes fear. He accepts their worship and gives them the same commission as to Mary. What is added, however? Compare Mark 16⁷ and 14²⁸.

Fifth Day

2. *To Two Disciples Journeying to Emmaus. On the Road.* Luke 24¹³⁻³⁵.

(1) Talking about Jesus.

These two belonged to "the rest" of v. 9. That neither was an apostle is clear from v. 33. The name of one is given, v. 18, but whether he is the same who is mentioned in John 19²⁵ is uncertain. That both were men is clear from v. 25. Why they should leave Jerusalem on "that very day," of all days, we are not told, but that their hearts remained there is evident from their conversation.

(2) Communing with Jesus.

To those who walk life's ways with puzzled minds and "holden" eyes Jesus loves to manifest

Himself. But He desires to be discerned and invited, so He appears in forms not immediately recognizable. See Mark 16¹² and compare John 21⁴.

How much did these men already know regarding Jesus and His resurrection? Notice the past tense in vs. 19 and 21. Why do they refer to "the third day"? Evidently they had heard nothing as yet of the appearances to Mary and to the other women.

Why does Jesus plainly though tenderly rebuke them? What else does He do that is more effective? What are some of the teachings of Moses and of the prophets to which He doubtless referred? See marginal references for v. 27. Those in R. V. are specially good. What hints are here for the Bible teacher and the Bible student?

Sixth Day

Why did Jesus make "as though He would go further"? Compare Mark 6⁴⁸. Why could He do no otherwise if He were to maintain the character of fellow traveler which He had assumed? What did He desire? What does He still desire? Although He entered as a guest, what place did He take at the supper table? Having journeyed with them on *the way*, and given to them *the truth*, He now adds to it the bread, which indicates His own imparted *life*. The sign, reminding them not of the Lord's Supper, for only apostles were present there, but of the miracle of the loaves, or perhaps of other meals at which Jesus had broken bread with them, was enough to open their dull eyes.

The purpose of the interview accomplished, the Lord vanished. That He, who was now ready for ascension to the Father, should walk and talk and eat with them was more a wonder than that He should mysteriously leave them.

(3) Witnessing for Jesus.

Slow hearts (v. 25) had turned to burning hearts (v. 32) and they *must* share with others the great glad truth which had caused the change.

How different the return journey to Jerusalem! The "day was far spent" ere they started, but they still found "the eleven and them that were with them" gathered together. What glad news greeted them before they could tell their own?

Of this appearance to Simon we have further record in 1 Cor. 15⁵, but no particulars. It was doubtless personal and intended for the backslider only.

Their own story strengthens the evidence. On what do they lay the stress and why?

Seventh Day

3. *To the Eleven (except Thomas) and Other Believers. In the Upper Room.* Luke 24³⁶⁻⁴⁸; John 20¹⁹⁻²⁸.

Even after such testimony, how did they greet His personal appearance to them all? vs. 37 and 41. What convincing evidence did He give that they were not witnessing a mere apparition? What was the effect upon some at least? John 20²⁰.

Of what would His repeated greeting remind them? John 14²⁷. And His commission? John 17¹⁸. What did they need in order to fulfil it? Here and now they received the *earnest* of the gift which came in fuller measure on Pentecost. Guided by that Spirit, they—not the apostles only, but all who received the gift—were to declare the freeing from sin of the penitent, the continuance in its bonds of the unbelieving.

The Risen Lord still enters through the closed doors where His followers gather, and bestows the

same gifts: "Peace be unto you," "receive ye (literally *take* ye) the Holy Spirit."

REVIEW

1. Notice that Jesus found it necessary to challenge and rebuke the tears of Mary (John 20¹⁵), the foolish minds and slow hearts of puzzled disciples (Luke 24²⁵), and the unbelief and hardness of heart of those who refused to believe the witnesses to His resurrection (Mark 16¹⁴). His message to us, and to all, as to Thomas (John 20²⁷), is "Be not faithless, but believing."

2. What amply sufficient reasons have *we* for believing that Jesus rose from the dead? What does His resurrection accomplish for us? Rom. 4^{24, 25}. What does it make sure for us? I Peter 1³⁻⁵.

STUDY TWENTY-FOUR

IV. OTHER APPEARANCES DURING THE FORTY DAYS

First Day

1. *To the Disciples, including Thomas. In the Upper Room. John 20²⁴⁻²⁹.*

What have we already learned about Thomas? Recall from John 11 and 14. His absence from the gathering on the evening of Resurrection Day, whatever occasioned it, caused him great loss. Did he demand greater evidence than others had received? Compare v. 20. What attitude of mind, however, does the form of his declaration indicate? How must he have regarded the appearances of which others bore witness?

Why do the disciples defer their departure for Galilee? "After eight days," reckoned inclusive of first and last according to Jewish custom, brings us again to "the first day of the week." v. 19. If Thomas was unwilling to believe the testimony of his fellow disciples, what does his presence with them yet testify? When Jesus appeared and spoke to him, did Thomas really require the evidence he had demanded? What was more convincing to him than touch?

Once convinced that Jesus had risen, what conclusion did Thomas instantly reach? How is his confession the very highest on record in the gospels? What encouragement does he afford to the sincere doubter? and what warning?

How is the beatitude of v. 29 peculiarly the beatitude of the later church, to which we belong?

Second Day

2. *To Seven Disciples, after a Night of Fishing. By the Sea of Galilee.* John 21¹⁻²⁴.

(1) The full net and the hot breakfast. 1-14.

In the old haunts and at the old business.

Why? Was it any sign of unbelief? Was there any longer a common purse? Were they ready yet to preach?

Who is the leader? Who is mentioned next to him? Is this significant? Absence from the company of the disciples shall not again deprive him of an interview with his Lord.

What hour did Jesus choose for His appearance to them? Why? What was the situation to which His question called attention? What did the new term by which He addressed them suggest? Compare John 14¹⁸, R. V. margin.

How did the miracle recall the past? How did it differ from the earlier one beside the same shore? John's mention of the number of the fish naturally suggests that it had some significance. Of many interpretations the best seems to be that it represented the total of the squares of 3 and 12, the numbers which in the Bible stand for the God-head and the church.

$$12 \times 12 = 144$$

$$3 \times 3 = 9$$

$$153$$

Thus the product represents God and man working *together in fullest measure.*

How does the whole scene show that the Risen Lord is still associated with His followers: (a) In the success of their work? (b) In the supply of their needs?

How do John and Peter again show characteristic traits in this scene?

Which other manifestations did John no doubt have in mind when he called this the third? Notice "to the disciples."

Third Day

(2) The lesson for the leader. 15-24.

Peter, besides the three occasions on which he has seen the Risen Lord with other disciples, has had his own private interview with Him. What more intimate dealing is still necessary. Why? Why three questions? What trait of weakness in Simon is recalled by the form of the first question? Compare Matt. 26³³. How does he show that he has learned a lesson from his bitter failure?

Notice how the three questions work deeper and deeper into Peter's heart. The Twentieth Century New Testament translates them thus: (a) "Simon, son of John, are you more devoted to me than the others are?" (b) "Simon, son of John, are you devoted to me?" (c) "Simon, son of John, do you love me?" The repetition, each time in full, of his name emphasized the personality of the probing. The dropping of comparison with others, and then the change from His own more exalted to Peter's more intimate and homely word for "love" stripped the question to its very essence. Why was Peter grieved? On what did he finally rest?

Is there an order in the three commissions? What do they indicate as to Peter's work? What high honor was finally to crown his life of loving service?

What summons is once more issued to him? How is it fuller now of meaning than before? What final lesson does he have to learn about obedience without regard to others?

Why was John left, as we are, without the clear indication of his end which was given to Peter? Is it better so?

What is the principal lesson for me from this daybreak scene on the shore of life's sea?

Fourth Day

3. *To the Eleven and Other Believers. On the Mountain in Galilee.* Matt. 28¹⁶⁻²⁰.

(1) The company.

Paul in I Cor. 15⁶ says, "Then he appeared to above five hundred brethren at once, of whom the greater part remain until now [about twenty-seven years later], but some are fallen asleep." That he was referring to the appearance here described by Matthew is probable (a) because the message to meet Him in Galilee was sent to "the disciples," His "brethren," which included more than the Eleven; (b) "some doubted," which can hardly now apply to the Eleven; (c) if the appearance is to the Eleven, accompanied by the whole body of believers gathered from throughout Galilee, then we have a scene exactly similar to that earlier mountain scene when, in the hearing of the multitudes, he taught the Twelve the great truths of Matt. 5, 6 and 7.

"To clothe that closing scene, depicted by Matthew, with such an environment, is to invest it with a new grandeur. Not to a few apostles alone, in some secluded chamber, but to a multitude numbering upwards of five hundred. His pulpit a mountain summit; His audience chamber bounded only by the horizon and roofed in only by the canopy of heaven! How fitting that the world's Redeemer, stretching out His pierced hands as though to touch the farthest limits of the globe from sunrise to sunset, where no narrow walls could confine His voice,

should say to *all* His disciples, 'Go ye into all the world and preach the gospel to every creature.'"

How Matthew's frank statement that, even on such an occasion as this, "some doubted," shows these evangelists to be plain-spoken men, conscious of their own integrity, certain of the reality of their story, not shrinking from the simple telling of even unpleasant truth!

(2) The commission.

This appearance is not so much to give assurance as to His resurrection—that has already been amply established—as to issue marching orders for the great campaign of conquering the world by the truth.

Jesus speaks as their great Commander. What is the force of the "therefore" in v. 19? What is the greatest of all reasons for carrying the gospel to all nations? Notice the order of vs. 19 and 20, "discipling," "baptizing," "teaching." Notice the formula of baptism. Why "into" rather than "in"? Why "name" rather than "names"? Taking the name involves entering the family and sharing the nature.

What are converts to be taught? What inspiring promise belongs to those who are enlisted in this great enterprise?

Fifth Day

4. *The Parting Interview. In the Upper Room.* Luke 24 ⁴⁴⁻⁴⁹.

Luke's last chapter, taken alone, gives the impression that all the appearances it records occurred on the day of Christ's resurrection. But in Acts (1st) he tells us there were many appearances during a period of forty days. In the gospel he condenses and combines the facts without mention of time, emphasizing the fulfilment of Scripture in the resurrec-

tion. The point of view is *evening*, the culmination of Christ's ministry. In the Acts the time is stated and the emphasis is placed on the promise of the Spirit and the world-wide campaign of testimony. The point of view is *dawn*, the beginning of the work of the Risen Lord through His church.

In this last interview see how He does for all present what He has already done for two on the road to Emmaus.

What necessarily follows the suffering and resurrection of the Saviour? v. 47. Which is man's part? Which God's part? and what is the disciples' part? and how were they to be qualified for it? Why called "the promise of my Father"? See Isa. 44³; Joel 2²⁸. On what condition were they to receive the fulfilment of the promise? v. 49. On what condition may we? Acts 5³².

The hints that have been given us concerning Jesus' manner of life during the interval between the resurrection and the ascension suggest an intermediate state, linked both with His life of humiliation here and His life of exaltation above.

He had a real body, with the signs in it of what He had undergone. John 20^{20, 27}. He walked along a country road, broke bread in a village home and gave bread and fish from a sea-beach fire to hungry men. Special emphasis is laid upon His own eating. Luke 24⁴¹⁻⁴³; Acts 10⁴¹.

Yet there was some new aspect to His familiar form. Mark 16¹²; John 21⁴. He no longer lived with His followers. He merely *appeared* at intervals, in different places, through closed doors (John 20^{19, 26}), until He finally was "taken up" from their midst into heaven.

His own mission was completed when He died and rose again. But He tarried for a little near to His disciples, until, convinced and commissioned, they could enter upon their mission.

Stalker, paragraphs 204, 205.

Sixth Day

V. THE ASCENSION. Luke 24⁵⁰⁻⁵³; Acts 1¹⁻¹¹

1. *The Place.* v. 50. Acts 1¹².

From the neighborhood of the one spot on earth which had been His most congenial place of abode He went away to all the glories of heaven and to "the right hand of God" (Mark 16¹⁹). The Mount which had witnessed the depth of His humiliation and suffering in the agony of the garden saw also His triumphant departure in the clouds.

The scenes of His appearances during the forty days were usually sacred familiar spots—the garden of the tomb, the beaten road, the upper room, the Galilean sea-beach and mountain-top, and now the Mount of Olives, where He had so often resorted with His disciples. These spots were ever to suggest to His followers not only His teaching and miracles in the flesh, but His appearances and commissions after the triumph over death.

2. *The Parting.* vs. 50, 51. Acts 1⁶⁻⁹.

What mistaken impression did His last words correct? vs. 6-8. What futile curiosity, both theirs and ours, did they rebuke? What promise of power did they renew and affirm? Compare John 15^{26, 27}; Luke 24^{48, 49}. What plan of campaign did they outline?

Of what would the outstretched hands remind them? What would they symbolize regarding His future relation to all His followers?

Seventh Day**3. The Certainty of His Return.** Acts 1 ^{10, 11}.

Ignorance of the time (v. 7) must not obscure the certainty of the fact. Heavenly witnesses gave assurance of it, as they had of His resurrection. Compare with v. 10 Luke 24 ⁴. But we are no more to stand gazing after the Departed One than to seek the Living One among the dead. How is His return to be like His departure? Compare Matt. 24 ³⁰; 25 ³¹. Meanwhile what is to be the spirit of those who await His coming? Luke 24 ^{52, 53}. And what their service? Mark 16 ²⁰.

Christ *has come* in the flesh. We have traced His footsteps as our Saviour, our Master and our Example.

Christ *is with us* in spirit. The Christ of personal experience, possible for all of us, is better still than the Christ of history.

Christ *shall come again*, and we, by testimony and service, may hasten His appearing.

This closing study has been written on the last day of the year in the glory of a winter country landscape, sparkling in sunshine after a sleet storm in the night. "The glory of the celestial is one, the glory of the terrestrial is another." Come, Lord Jesus, and make our daily living as pure and glorious as Thine unstained handiwork in nature!

STUDY TWENTY-FIVE

FINAL REVIEW

OUTLINE OF THE GREAT EVENTS IN THE LIFE OF CHRIST

TIME	EVENTS	PLACES
	I. PERIOD OF PREPARATION	
B. C.	Annunciations	
6.	1. To Zacharias	Temple
5.	2. To Mary 3. To Joseph	Nazareth
December	Birth	Bethlehem
	Circumcision	Bethlehem
	Presentation	Temple
	Adoration of the Wise Men	Bethlehem
	Flight from Herod	Egypt
	Return to Galilee	
	Boyhood and Youth	Nazareth
A. D.		
8.	Visit to Jerusalem	Temple
(Passover)		
26.	The Forerunner	
	Preaching	Wilderness of Judæa
	Baptizing	By the Jordan
27.	Baptism	Jordan
	Temptation	Wilderness

TIME	EVENTS	PLACES
A. D. 27. (Passover) April 28. (Passover?) April	II. PERIOD OF INTRODUCTION	
	First Disciples	Bethany beyond Jordan
	First Miracle	Cana
	Cleansing the Temple . . .	Jerusalem
	Interview with Nicodemus	
	Jesus' Disciples also Baptize	Judæa
	Interview with the Samaritan Woman	Samaria (Jacob's Well)
	Healing the Nobleman's Son	Cana, Capernaum
	Healing the Impotent Man .	Jerusalem
	First Conflict with the Rulers	(Bethesda)
TIME	EVENTS	PLACES
 Spring Autumn 29. (Passover) March	III. PERIOD OF WIDENING INFLUENCE	
	Rejected by His Own Townspeople	Nazareth
	A New Base of Operations .	Capernaum
	The Filled Nets. The Unclean Spirit Cast Out	
	Many Healed	
	Touring in Galilee	
	Leper Cleansed	
	Choice of the Twelve . . .	Horns of Hattin?
	The Ordination Sermon	
	Another Tour Through Galilee	
	Raising the Widow's Son .	Nain
	The Parables of the Kingdom	By the Sea of Galilee
	The Calming of the Storm .	On the Sea
	The Casting Out of the Legion	Across the Sea
	The Sending Out of the Twelve	Throughout Galilee
	The Feeding of the Five Thousand	Near Bethsaida

TIME	EVENTS	PLACES
(Tabernacles) October	IV. PERIOD OF MISUNDER- STANDING AND OPPOSITION	
	The Spies from Jerusalem .	Capernaum
	Journey to Borders of Tyre and Sidon	Phoenicia
	Syrophœnician Woman's Daughter Healed	
	Journey Through Decapolis Deaf and Dumb Man Healed	Decapolis
	Peter's Confession and Re- buke	Cæsarea Phil- ippi
	The Transfiguration . . .	Mount Her- mon
	Teaching in the Temple. The Water and the Light . .	Jerusalem

TIME	EVENTS	PLACES
(Dedication) December 30.	V. THE APPROACH TO THE GOAL	
	Farewell to Galilee. The Seventy Sent Out . . .	Through Peræa
	Teaching in a New Region . Covetousness. The Lord's Return. The Baptism of Fire	
	Declares His Oneness with the Father	Jerusalem
	Further Teaching in Peræa Seeking and Welcoming the Lost	Peræa
	The Raising of Lazarus . .	Bethany
	In Retirement for a Time Final Journey to Jerusalem	Ephraim
	Blessing Children. Testing the Young Ruler . .	Jordan Val- ley
	Bartimæus and Zacchæus	Jericho

TIME	EVENTS	PLACES
	VI. THE PASSION WEEK	
(Passover) April	Sabbath at Bethany. Anointed by Mary	Bethany Jerusalem
Sunday	Royal Entry	
Monday	The Fig Tree Withered. The Temple Cleansed Again	
Thursday	The Last Passover. The Lord's Supper	The Upper Room
	The Object Lesson of Service. Warnings	
	Words of Comfort. Intercessory Prayer	
Friday	The Agony. The Betrayal . On Trial. Before the Sanhedrin	Gethsemane Palace of Caiaphas
	Peter's Denials. Judas' Remorse	
	Before Pilate. Sent to Herod. Barabbas Chosen. Vain Efforts to Shift Responsibility	The Prætorium
	Scourged and Sentenced Crucifixion. The Inscription. The Seven "Words" from the Cross. The Signs . . .	Golgotha

TIME	EVENTS	PLACES
	VII. FROM THE TOMB TO THE THRONE	
Friday Sunday	Burial. The Seal and Guard Resurrection. Angels at the Empty Tomb	
	The Appearances on Resurrection Day	Jerusalem
May	During the Forty Days Ascension	Galilee Olivet
	"At the right hand of God." "Lo, I am with you always."	

First Day and Second Day

1. **THE EVENTS.** Review this tabulation of all we have studied until

(1) You can mention in their order the seven periods and the great events in each. If you can give these in your own words, rather than in those of the outline, it will be quite as well.

(2) You can tell for any event the period in which it occurred and the related events that preceded and followed it.

Third Day

2. **THE FEASTS.** Mention the different Feasts as they are connected with Jesus' ministry and tell what He did at each. The underlying idea of each feast—what it celebrated—will help to recall what Jesus then did, for in each case there is a connection.

Why was Passover more prominent in His career than the other Feasts? Show the *progress* in the revelation of Himself and His mission at the four Passovers.

3. **THE REGIONS.** Notice how in the Period of Introduction we have Jesus introducing Himself in each of the principal regions in which He is afterwards to work. In the Period of Widening Influence He devotes Himself to Galilee, the most favorable field for labor. Then, when opposition forces Him out of Galilee, He devotes Himself to His disciples in outlying regions. Finally He approaches His goal through Peræa, "the Beyond" country and reaches the climax of His career in Jerusalem.

4. **THE TIME.** Regarding His ministry as a little more than three years long, how much of it is covered

by the Period of Introduction? Of Widening Influence? Of Misunderstanding and Opposition? The Approach to the Goal? Passion Week? From the Tomb to the Throne? The importance of these last two periods is realized when we see as many great events crowded into a few days or weeks as earlier occurred in a year.

Fourth Day

5. **MIRACLES.** What miracles of healing in Galilee and Jerusalem marked the first year? What multiplied works of healing signalized the beginning of the great year in Galilee? What mightier miracles over tempest, demons and human need marked its close? What miracles were wrought in distant parts even when He sought retirement?

To whom did He first communicate the power to do similar works? To what larger body later?

What most conclusive of all His "signs" did He work at Bethany? How is His own resurrection the most convincing of all miracles? What does it prove?

6. **TEACHING.** What fundamental truths did He teach to individuals in private interviews during the first year? What did He teach in Galilean synagogues? On the Mount? By the seashore? In the Temple at Tabernacles? At Dedication? To the Peræan crowds? To His disciples in the upper room? To the high priest? To Pilate? From the cross?

Fifth Day

7. **THE OPPOSITION.** What act of His at the first Passover of His ministry first aroused it? What miracle and what claims based upon that miracle intensified it? What statement of His, about the righteousness of the religious leaders, in the Sermon on the

Mount, widened the breach? What terms did He apply to them when they came from Jerusalem to spy upon Him?

What teachings of His at Tabernacles and at Dedication made them attempt to stone Him? What criticism did He answer by the parable of the lost sheep, the lost coin and the lost son? What acts of His in the face of such bitter hostility showed His unflinching courage? Why was it inevitable that this contest should be fought "to the death"? Who won?

Sixth Day

8. THE APOSTLES. Who were first enlisted and how? When were the Twelve selected? How set apart? What works of His were they permitted to witness? What works were they empowered to do? What were they taught when first sent out? What private lessons did Jesus give them concerning Himself and His mission?

What special privileges did the three leaders enjoy? How did all of them show their human frailty? What changed them into courageous witnesses?

Seventh Day

9. THE LORD HIMSELF. How did He show

(1) His steadfast purpose—at His baptism, in His interview with Nicodemus, in His teaching in Peræa, in His conduct at His trial, etc.?

(2) His compassion for human need—at Bethesda, in Capernaum, at Nain, on the hillside near Bethsaida, etc.?

(3) His fellowship with human joys—at Cana?

(4) His love of children? Of moral earnestness? Of loyal friends?

(5) His tender sympathy with human sorrow—at Bethany, etc.?

(6) His breadth of human interest—at Jacob's well, in Syrophenicia, etc.?

(7) His knowledge of the future—in the parables by the seaside, the instructions to the Twelve, the institution of the Lord's Supper, etc.?

(8) His unflinching courage—in the Nazareth synagogue, in the Temple at the first Passover and at the last, etc.?

(9) His authority over nature, demons and Satan himself?

(10) His right to homage and to obedience from all?

“Certainly this was a righteous man.”

“Truly this was the Son of God.”

LISTS OF HELPFUL BOOKS, MAPS AND PICTURES FOR USE IN CONNECTION WITH THIS COURSE OF STUDY

In preparing these lists the aim has been to recommend the most practical helps at the least cost.

I. Books

1. The ordinary helps which every Bible student should possess—such as (1) a good edition of the Bible itself, with references, maps and other helps; (2) a Concordance; (3) a Bible Dictionary—need merely be mentioned here. Information about them, as well as regarding all the helps here described, may be obtained from the publishers of this course—the Young Men's Christian Association Press, 124 East 28th Street, New York City—who will furnish any of the books, maps and charts at the prices indicated.

2. *A Harmony of the Gospels*. This course has been so planned that it can be followed without the use of any Harmony, but whenever one desires to compare the parallel accounts of any event a Harmony is of service. Stevens and Burton's "Harmony of the Gospels" (\$1) is most satisfactory, though there are very good ones by Broadus, Robinson, and others.

3. *Lives of Christ*. Here there is wide room for choice.

(1) Stalker's "Life of Jesus Christ" (50 cents) has been referred to throughout this course. It is reverent, concise, suggestive, stimulating. It treats salient features, omitting details, so that many of the events are not mentioned in it.

(2) Farrar's "Life of Christ" (\$1.30) is picturesque, vivid, readable. Its order of events, and its

interpretation of them also, cannot always be safely followed.

(3) Geikie's "Life and Words of Christ" (1 vol. ed., \$1) is longer than either of the others already named, including full reference to the history of the times and the geography and customs of the land.

(4) Edersheim's "Life and Times of Jesus the Messiah" (\$2) is larger still. It shows profound knowledge of Jewish laws and customs, which is of great value to the advanced student; but such chapters the ordinary reader may prefer to omit. Its great excellence lies in its spiritual insight, which makes the thoughtful reading of it a real introduction to the presence of the Master Himself.

(5) Andrews' "Life of our Lord" (\$2.10) is unequalled in its judicial treatment of all critical questions connected with the harmony, chronology and accuracy of the gospel narratives. It does not attempt interpretation or application, but in its own field it is authoritative.

(6) Elizabeth Stuart Phelps' "Story of Jesus Christ" (\$1.10) is of special value in such scenes as those connected with the Saviour's birth, where woman's insight is better than man's logic. Her literary gifts are evident, but her disposition to minimize the supernatural element is apparent in her treatment of the miracles.

(7) Davis' "Story of the Nazarene" (\$1.50) is newer than the others named, but not likely to outlast them. It reflects careful study, and shows the mind of the teacher. Its maps are valuable but its other illustrations are not.

(8) Watson's (Ian Maclaren) "Life of the Master," published serially in McClure's for 1900, is popular in its character and is abundantly illustrated.

4. *Other Books.*

G. Campbell Morgan's "Crises of the Christ" (\$1.50) is a most able and reverent treatment of the *greatest* events in Christ's career from the preacher's standpoint.

Alexander Whyte's "Walk, Conversation and Character of Jesus Christ our Lord" (\$1.50) is an equally valuable series of discourses, full of insight and suggestive application.

Hughes' "Manliness of Christ" (85 cents); Speer's "The Man Christ Jesus" (65 cents); Broadus' "Jesus of Nazareth" (65 cents) may be mentioned from the large lists of books which portray Christ's character rather than describe His life.

Lew Wallace's "Boyhood of Christ" (\$2.80) is a thoughtful treatment of that subject cast in readable short-story form. His better known "Ben Hur" (\$1.80) introduces the scenes connected with the birth and crucifixion of Jesus into an absorbing story which reflects the life of the times into which He came.

Mrs. Kingsley's "Titus" (25 cents) is another popular tale laid in the scenes which form the gospel background.

Such stories, of course, should be read with discrimination, for they necessarily interweave with historical facts much imaginative detail.

II. Maps and Charts

1. A good *Map of Palestine* should be hung in the classroom. Most accurate of all is the photo-relief map published by the Palestine Exploration Fund (42 Quincy Street, Cambridge, Mass.). It can be had unmounted, in two parts, 30 x 52 inches, for \$1.75, or, mounted on cloth and roller for hanging, at \$2.75; a smaller size, 25 x 13 inches, at 60 cents. The raised map itself, from which the above are photographed, made of fibrous plaster and carefully

colored, costs about \$33 in the smaller size (3 ft 6 in. x 2 ft. 6 in.), or about \$73 in the larger (7 ft. 6 in. x 4 ft.); to subscribers to the Fund about one third less. A cheaper, but most satisfactory relief map, edited by Prof. Ernest D. Burton, is published by the Atlas School Supply Company, Chicago, and sold regularly at \$17; to Sunday schools and religious institutions at \$12.

The "Students' Map of Palestine," by Rev. Andrew P. Stout, published by the Meigs Publishing Co., Indianapolis (on bond paper, 50 cents; mounted on rollers, \$1.00), is excellent either for the class room or the study. It shows the journeys of Jesus, and indicates the most important event connected with each locality.

2. The order of events in Christ's life is helpfully presented to the eye in various charts which have been prepared for the purpose.

One of the best of these is Kephart's "Chart of the Public Life of Christ" (folded in covers, 65 cents; on rollers, descriptive matter separate, \$1.10).

A smaller one, adapted to individual rather than to class use, by L. F. R. Berry, is sold by the Methodist Book Concern, 150 Fifth Avenue, New York, at 10 cents a copy, or 95 cents a dozen.

III. Photographs of Scenes in the Holy Land

Many of the places at which the great events in Christ's life occurred can be certainly identified, some cannot. Buildings of course have changed, but the natural features, the hills, fountains, etc., remain the same, and to a remarkable degree the customs of the people also continue as they were in His day. Photographs, therefore, have a real value in fixing in the mind a background for the scenes about which we study.

The following list includes the most important scenes, arranged in the order of our course:

I. THE PERIOD OF PREPARATION

Model of Herod's Temple, made by Herr Schick in Jerusalem.

The original may be seen in the Archæological Museum at Harvard University. On a photograph of it may readily be located the place of the Annunciation to Zacharias, of the boy Jesus' conversation with the Jewish teachers, of His driving out the money changers, of His teaching in Solomon's Porch, etc.

View from Jerusalem to Bethlehem. The route over which Joseph and Mary traveled before Jesus' birth.

Bethlehem, showing the Church of the Nativity, built over the spot where He was born.

The Grotto of the Nativity, under the chancel of the church.

Rachel's Tomb, near Bethlehem, throwing light on Matt. 2: 17, 18.

Nazareth, His home city in the hills of Galilee.

The Fountain at Nazareth, from which Mary must have drawn water. The structure over it is more modern.

The Hillslope above Nazareth, from which Jesus often looked off.

The Jordan Ford, the traditional place of John's preaching and Jesus' baptism.

The Wilderness of Judæa, the scene of the Temptation.

II. THE PERIOD OF INTRODUCTION

Cana of Galilee. The modern Kefr-Kenna is probably the place.

The Fountain at Cana, from which came the water which was turned into wine.

Jerusalem. Though often since destroyed, the modern city stands on the same foundations as did the far more splendid one of Jesus' day.

Jacob's Well. Though the structure over it has been built since, the well is undoubtedly the one at which Jesus sat.

III. THE PERIOD OF WIDENING INFLUENCE

Sea of Galilee, with modern fishing boats, smaller doubtless than those of Jesus' day.

Plain of Gennesaret, the scene of much of His teaching and miracle working.

Capernaum. Its doom is realized in the very fact that its site is not certainly known. But at Tell Hum the whole outline of a Jewish synagogue has been excavated, which is no doubt similar to the one in which Christ taught.

Bethsaida. A small German Catholic convent now marks the probable spot of the calling of the four fishermen from their nets.

Horns of Hattin. The traditional site of the Sermon on the Mount. Photographs show clearly the plateau on which the multitude stood while Jesus taught from the hill slope which rises from it.

Wild Flowers of Galilee, referred to by Him in illustration.

Nain, the modern village on the site of the ancient city.

The Gadarene Country, across the sea, where the Legion was cast out.

IV. THE PERIOD OF MISUNDERSTANDING AND OPPOSITION

Cæsarea Philippi. The modern Banias, with its cliff and shrines for the worship of Pan, which are as old as Christ's day.

Mount Hermon, the "high mountain apart."

The Pool of Siloam, from which came the water on the "great day" of the Feast of Tabernacles and in which the blind man washed to receive his sight.

V. THE APPROACH TO THE GOAL

Bethany, the village of Mary and Martha and Lazarus.

Jericho, the home of Bartimæus and Zacchæus.

VI. THE PASSION WEEK

Jerusalem from the Mount of Olives.

Gethsemane. The precise spot is uncertain, but it was doubtless on the western slope of the Mount of Olives.

The Field of Blood, south of Jerusalem. Bought with the price of Judas' treachery.

Calvary. Probably "Skull Hill," north of the Damascus gate.

VII. FROM THE TOMB TO THE THRONE

The Garden Tomb near by is similar to, though probably not the identical tomb in which Jesus' body was buried.

Shore of the Sea of Galilee, where the Risen Lord fed the hungry disciples.

The Mount of Olives from which Christ ascended.

Many of the above can be had, in 6 x 8 half-tones, at 1 cent each, from the W. A. Wilde Company, 120 Boylston Street, Boston; or in slightly larger size at 2 cents each from the Cosmos Picture Company, 296 Broadway, New York.

Real photographs, unmounted, can be obtained from the Soule Art Company, 338 Washington Street, Boston, at 15 cents each for the 4 x 5 size or 30 cents each for the 6 x 8 size.

Colored photographs, reproducing quite accurately the colorings of nature, can be had in the 6 $\frac{3}{8}$ x 8 $\frac{3}{4}$ size, at 35 cents each, and in larger sizes at higher prices, from the Detroit Photographic Company, Detroit, Mich., or 234 Fifth Avenue, New York.

The stereographs of Underwood & Underwood, 8 and 5 West 19th Street, New York, have the great advantage of reproducing life-like landscapes by giving each scene depth as well as breadth, making every object stand out in due proportion. Their fine travel views in Palestine, with a map system to direct the user, are sold at \$2 a dozen, 17 cents each.

A fine series of large half-tones, with descriptive notes, size 11 x 14, entitled "Earthly Footsteps of the Man of Galilee," can be had in bound volume from the author, Rev. James W. Lee, D. D., 33 Columbia Avenue, Atlanta, Ga., for \$2. Fifty or more of these pictures, selected from the book and mounted on cardboard, would be found of service in teaching.

IV. Photographs of Paintings Illustrating the Life of Christ

The value of paintings representing Bible scenes depends (1) upon their fidelity to truth or resemblance to probability in portraying the *setting* of the incident and (2) upon their spiritual insight into its meaning. Where the latter is great, and artistic ability evident, the absence of the former may be overlooked, and the picture still be helpful. Tissot, after his careful studies of the land and the people, has painted a multitude of pictures that are unequalled in their accuracy, but he has given us no representations of Christ that appeal to the heart like those of Hofmann, who never saw Palestine. The paintings of the great masters, like da Vinci and Raphael, must be studied, not as photographs of the scenes they depict—as such they are misleading—but as reverent portrayals of character and emotion; as such they have a great message to the heart.

Some modern artists, especially German, frankly paint Christ in modern surroundings to bring the

message of His works to the needs of to-day. Gebhardt's "Rich Young Man" is a good illustration of this method.

From the multitude that can now be had in cheap, but excellent, reproductions the following have been chosen as of most value for purposes of illustration:

I. THE PERIOD OF PREPARATION

Annunciation to Mary,	Shields or Guido Reni.
Annunciation to the Shepherds,	Plockhorst.
Madonna and Child (Sistine),	Raphael.
The Nativity,	Feuerstein or Le Rolle.
Wise Men Approaching Jerusalem,	Tissot.
Adoration of the Wise Men,	Tissot.
Holy Family—on the Way to Egypt,	Knaus.
The Repose in Egypt,	Merson.
Jesus Working with Joseph,	Tissot.
Christ and John,	Guido Reni.
Christ in the Temple,	Hofmann.
The Temptation,	Cornicelius.

II. THE PERIOD OF INTRODUCTION

Purification of the Temple,	Hofmann.
Jesus and Nicodemus,	La Farge.
The Woman of Samaria,	Hofmann.

III. THE PERIOD OF WIDENING INFLUENCE

The Calling of Andrew and Peter,	Tissot.
Christ and the Fishermen,	Zimmermann.
Christ Healing the Sick,	Hofmann.
Christ the Healer,	Zimmermann.

Healing a Sick Child,	Gabriel Max.
Sermon on the Mount,	Tissot.
"Come Unto Me,"	Hofmann or Dietrich.
Christ Teaching by the Sea- shore,	Tissot.
Christ Rescues Peter,	Plockhorst.

IV. THE PERIOD OF MISUNDERSTANDING AND OPPOSITION

Christ and the Pharisees,	Tissot.
The Transfiguration,	Raphael.
The Light of the World,	Holman Hunt.

V. THE APPROACH TO THE GOAL

The Shepherd and the Lost Sheep,	Molitor.
The Lost Piece of Money,	Dodson.
The Return of the Prodigal,	Molitor.
Christ Blessing Little Chil- dren,	Plockhorst or Gabrini.
Christ and the Rich Young Man,	Hofmann.
The Rich Young Man,	E. Gebhardt.

VI. THE PASSION WEEK

Christ and the Tribute Money,	Titian.
The Last Supper,	da Vinci.
Christ in Gethsemane,	Hofmann.
Jesus' Look at Peter,	Harnach.
Jesus Before Pilate,	Munkacsy.
Christ Leaving the Præ- torium,	Doré.
The Crucifixion,	Tissot.
What Jesus Saw from the Cross,	Tissot.
"It is finished,"	Gerome.

VII. FROM THE TOMB TO THE THRONE

The Descent from the Cross,	Rubens.
Return from Golgotha,	Delaroche.
The First Easter Dawn,	Thomson.
The Supper at Emmaus,	L'Hermite.
The Ascension,	Biermann or La Farge.

These pictures, and many others, in half-tone reproductions, are sold by the Perry Picture Company, Malden, Mass.; George P. Brown, Beverly, Mass.; Union Press, 1122 Chestnut Street, Philadelphia; W. A. Wilde Company, 120 Boylston Street, Boston, and other publishers, in various sizes at from $\frac{1}{2}$ cent to 5 cents each.

The Soule Art Company, 338 Washington Street, Boston; the Berlin Photographic Company, 14 East 23d Street, New York; Frank Hanfstaengl, 116 Fifth Avenue, New York, and other firms supply real photographs and beautiful high-class photogravures of most of the pictures in the above list, suitable for framing, in various sizes and at different prices.

For an article on the Tissot pictures of the "Life of Christ," with illustrations, see the *Century* for December, 1895. Reproductions in color are published by the Idem Publishing Company, Bailey Building, East 22d Street, New York. The full set of 120, size 5 x 6, in a portfolio for \$1. Single copies, 25 or more, 1 cent each.

For fuller information on this whole subject write to the New York Sunday School Commission, 29 Lafayette Place, New York, for its "Complete Handbook of Religious Pictures," price 5 cents.

Stereopticon slides, both of paintings and of Palestinian scenes, can be bought or rented from various dealers therein, a list of whom can be found in the handbook just mentioned.